

Letters of the Hon. J. S. Grinnell

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY.
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HARTFORD, CONN.
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From the N. Y. Baptist Register.

CINCINNATI, Nov. 12, 1834.

My Dear Son:—By reference to my note book,
I find that two months have passed since I wrote
you, and I fear you will think me negligent.
My health was poor for two or three weeks, and
—as I was under the care of a physician in
Frankfort, Ky. It was matter of course, rather
than otherwise, that during the sickly season, ex-
posed as I was to the change of climate, diet, water,
&c. I was mercifully preserved from severe illness.
My time was spent in Kentucky from the date of
my last to you up to the 31st inst. when I arrived in
this city. The mission gains in the minds of the
people in proportion to their increase of information
on the subject, and I was much gratified with many
proofs of their enlargement of feeling.

The Kentucky State Convention was held in
Louisville last month, at which I attended. It was
a very pleasant season, and the brethren seemed de-
termined to do more than ever in the supply of the
desolate in their own State, and to act in a
more systematic manner in its accomplishment.
—Since my arrival in this city I have read in the
"Register," an account of the meeting of the New
York State Convention at Utica with peculiar feel-
ings of satisfaction. May the Lord bless the dear
brethren in that state with much of his holy pres-
ence.

The Convention of Western Baptists closed their
session in this city yesterday. The brethren ap-
pointed to preach not being present, Bro. John Blod-
gett, of New York, by invitation, preached, and to
very good acceptance, from 2 Cor. 6: 5, "We
preach not ourselves, but Christ Jesus the Lord,"
&c. There were brethren from Massachusetts,
Rhode Island, New York, New Jersey, Pennsylvan-
ia, Ohio, Kentucky, Tennessee, Missouri, Illinois,
Indiana, and a representative from western Virginia.
The Hon. J. L. Holman, of Indiana, was appointed
chairman, and W. J. Stevens, of Cincinnati, and
W. C. Quincy, of Louisville, secretaries. The
session continued from the 5th to the 11th inst. with
much interest and harmony. I believe it closed
with a conviction resting on every mind that God
owned the interview, and would follow it with his
divine benediction. A Western Education Society
was formed with special reference to the improve-
ment of the rising ministry in this great valley, where
antichrist rears the cross with unalloyed hands.—
I hope light will break in upon the church like the
noon day, and through grace enable her to spread
the true doctrine of the cross far and wide.

The Home Mission Society receive increasing
support, and the brethren feel the importance of
united effort more and more deeply in all this coun-
try.

Bro. D. Rollin and S. Aldrich, both from the
state of New York, having been appointed by the
Board of Foreign Missions to labour among the
Indians west of the Mississippi, were present, and
received ordination in the fellowship of the Sixth
street church in this city. Order of exercises as
follows:

Br. J. M. Peck, of Illinois, opened the service by
singing and prayer; Br. J. S. Wilson, of Kentucky,
preached from Acts 13: 1, 2; Dr. Going, of New
York, led in the ordaining prayer, and laid on hands
with Bro. Cook, of this city, Morse, of Ohio, Bailey,
of Illinois, and Green, of Missouri; Bro. Bennett
gave the charge; Bro. T. W. Lynde, of this city,
presented the hand of fellowship; Bro. H. Lincoln,
of Massachusetts, read to them the instructions of
the Board, and Bro. P. S. Gayle, of Tennessee, con-
cluded the whole with prayer to Almighty God.

The scene was solemn, and will not be soon for-
gotten by many that were there. Bro. Rollin has
a wife and two children with him. Bro. Aldrich is
unmarried. Connected with them were two maid-
en ladies from Boston, devoted also to the same la-
bor, the instruction of those who sit in darkness and
in the shadow of death. May the Lord go with
them all, and cause the "wilderness and solitary
place to be glad for them."

It is at length determined, as my course of labor
for the winter, that I go to Tennessee, and spend
the time in that state, and in some counties con-
tiguous in the state of Kentucky, (if God permit,) until
about the first of March, and then go over the
mountains into Virginia, to be in time to spend
at least a month or more about Richmond, previous
to the meeting there in April.

I wish you, of course, with other friends, if they
please, to direct letters to me at Nashville, Tenn.
for the present.

I hope often to hear from you and family, whom
I remember daily in prayer. May you be rich bless-
ings to the church and the world, then I know you
will be blessed in your own souls.

With much love, I remain, as ever, yours,

ALFRED BENNETT.

From the Vermont Chronicle.

We hear much from abroad of "New Divinity"
and "Old Divinity." But I trust, brethren, that we
shall never make nor acknowledge such a distinc-
tion; nor spend any strength in such insignificant
and perplexing controversies as are dividing some
of the fairest portions of the church of Christ. We,
I hope, as Scribner has instructed unto the kingdom
of heaven, and like good house-holders, shall contin-
ue to bring out of our treasure things New and Old.
Let us declare the whole counsel of God, and as fast
as we learn it, whether it be to others New or Old
Divinity. Let us preach the gospel as we find it,
with all fidelity, "whether men will hear, or whether
they will forbear." Let us, irrespective of the
question of New and Old, illustrate and enforce all
the duties enjoined in the Scriptures, with all the
ability we possess, and by every consideration
which we can bring to bear on the understandings,
and hearts, and consciences of the people to whom
we preach.

We hear much, too, and from the same quarter,
of the Philosophy of Religion. And we are told by
way of apology for metaphysical discussions on the
subject of theology, that men may differ in their
philosophy of religion while they agree in their prac-
tical sentiments, and pious experience. If so, give
me that in which good men may agree, and let
others if they will, have the difference and the con-
tention. My brethren, give your people as little as
you please, of the philosophy of religion, and as
much as you can, of the religion of philosophy—the
religion of truth, and fact, and purity; of a sound
mind, and warm and sanctified heart—the religion
drawn directly from the word of God displayed in
the simplicity of Christ, and taught not in the lan-
guage and form devised by the ingenuity and
subtlety of man, but in the word and manner in
which the Holy Ghost teacheth.

We hear much, likewise, about New Measures,
and Old Measures—as if the form were to take
place of the power of religion. (I am mortified that
I am obliged to acknowledge the fact that such a
controversy exists—I am ashamed of some of our
brethren, (whom, after all, I cannot but love,) that
they make so much of this unimportant distinction;
and spend so much of their time and energies in
mere disputation—in controversy about the manner
of exhibiting the truth, and winning souls to Christ,
instead of consecrating all their talents, and devot-
ing their whole souls to the work, that they may
by all means save some.) I hope, my brethren,
that you will all let this thing—this little thing,
alone,—that you will never inquire, whether a
measure proposed for your adoption be new or old;
but, simply, whether it accord with the spirit of the
gospel—whether it is calculated to excite attention
to the truth and give efficacy to the word—whether,
in view of the circumstances in which you are
placed, and under which you are called to act, it is
the best measure of the term, expedient. In this
thing, I would know no man after the flesh. Con-
gregationalism calls no man master. Like the
apostle to the Gentiles, let us assert and maintain
our liberty—our freedom, at once, from ecclesiasti-
cal oppression and the tyranny of custom. Where
duty called, I would, like him, act independently of
all men; and yet, that I might gain the more, I
would, like him, become the servant of all men for
Jesus' sake.—"To the Jews," said he, "I became a
Jew, that I might gain the Jews; to them that are
under the law, as under the law, that I might gain
them that are under the law; to them that are
without law, as without law, that I might gain
them that are without law; to the weak became I
as weak, that I might gain the weak; I became all
things to all men, that I might, by all means,
save some."

Brethren, let us cultivate the spirit and follow the
example of this blessed apostle. Let us maintain
the great doctrine of protestantism and Congrega-
tionalism, freedom, of inquiry, liberty of speech, and
independence of action. And yet let all be done in
meekness of wisdom, with kindness and condescen-
sion: let us keep the unity of the spirit in the bond
of peace. In all our preaching and in all our op-
erations,—in all the *expedients* we adopt,—in all
the *measures* we pursue, in all the *means* we use,
let our single object be to promote the glory of God,
and save our fellow men.

PRELUDES.

From the Boston Recorder.

PUBLIC OPINION AGAIN.

We give fair warning, and ought to have done it
at the beginning, that these articles cannot be
fully understood, except by those who are willing
to spend some time in thinking upon the actual
state of things among us. All others are earnestly
requested not to read them.

What we said last week, about the meeting at
Park Street, with just 27 present, our readers doubt-
less perceived, was merely a parable; meaning only,
that meetings have been managed after that
fashion some where. If you ask where this hap-
pened, we answer, that is just what we do not choose
to tell; wherefore we mentioned Park Street, where,
so far as we know, it did not happen.

"Did Mr. — give you a good sermon to day?"
"Why, yes;—very good." Now, in fact, the
sermon contained a number of remarks in favor of
something that is right, and in that sense, was "very
good;" but the man who spoke thus of it knew
perfectly well, that it was far below mediocrity,
and had some glaring faults. He answered as he
did, because his unconverted soul was present, whose
respect for every thing in the shape of a sermon he
was unwilling to diminish. So he said, "yes—very
good,"—settling the matter with conscience as he
could, and wishing that the questioner had been
preaching the gospel to the Patagonians, rather than
present with such a question, one, by the way, which
we esteem it very unmanly to ask, except in very
select circles, where all present are known to know
that nothing disagreeable can result from it.

There is a feeling about anniversaries, very much
like this feeling about sermons. Their object is
supposed to be, to "deepen and widen and strengthen"
the torrent of Public Opinion, which is to bear down
all before it. Those present, some think, have nothing
to do but to send others "ahead," or to be sent
"ahead" themselves. No body must question the
propriety of a single thing that is done, or a single
word that is said, for fear of breaking its force.—
Every body's business is, to praise it; and a religious
editor—why—he has nothing to do but to be in ex-
tasy about it, and puff it, as hard as he can PUFF.

The next anniversary must be made, if possible,
just like the last, only more so: because every body
praised that,—which praise was the voice of Public
Opinion in its favor. And being like the last,
and the same reasons for praise continuing, it must
be praised like the last; and that praise gives law
to the next; and thus we are confined to this en-
tailed circle of doing things because they were done,
from which we cannot extricate ourselves, except
by outraging Public Opinion.

The same principle which leads some persons to
praise an anniversary in all its parts, binds them,
with equal force, to praise all anniversaries,—ex-
cept those of an opposite party. If "our folks"
have an anniversary, we must certainly speak well
of it; lest a suspicion should get started, that "our
folks" are fallible men, not only in the abstract, but
in some of their actual doings. This suspicion, if
once started, might disarm our anniversaries of
some of their overawing power. It might operate
as a crack in the growing snow-ball of Public Opin-
ion, ominous of its dispersion to all the winds of
heaven. This must not be suffered. Whatever
enterprise of moral reform, therefore, any of "our
folks" see fit to start, we must push forward with all
the might of our lungs. Wise or unwise, our part

ners are "in for it," and we must back them, for the
credit of the firm.

From such habits, two great evils have arisen.
The first is, that crude, rash, and every way un-
wise enterprises are undertaken by good men, and
with good intentions, and are for a while sustained,
from the belief that Public Opinion sanctions them;
when, in truth, the said public never examined them,
and has indeed no well founded opinion about them.
Do you remember "The American Society for melior-
ating the condition of the Jews?" Do you re-
member some other societies that are dead, and
others still that "hang-dying, do live?" Such en-
terprises must fail in the end; and when they go
down, there is the loss of money and effort, and the
discouragement of friends, and the triumph of ene-
mies, and increasing prejudice against all societies,
and other evils without number.

The other bad result is, that truly meritorious
enterprises are taken on trust, because Public
Opinion bids us support them, and not because we
have investigated their merits ourselves, and found
them worthy of support. For this reason, they are
not supported as they would be, were their merits
understood. For example, could all orthodox Chris-
tians in the United States be brought, this year, to
examine the claims of the American Board of For-
eign Missions with the utmost severity: to look up
and thoroughly to investigate every objection and
every suspicion against them; to give them so much
confidence as the most severe, yet honest scrutiny
shall show to be their just due, and not a particle
more; we have no doubt that donations would pour
in, till the Treasury of the Board would be encum-
bered with them. And so of other worthy societies.
They are supported efficiently by the few, who
have examined and who understand their merit;
and they are supported inefficiently and inconsist-
ently by the many, who have never examined their
claims, but have been walled to their support by the
breath of Public Opinion.—We have not done yet.

REVIVALS.

From the New York Baptist Register.

A few lines of interest from bro. Roberts.

Hudson, Nov. 17, 1834.

My Editor,—
We are happy in recording the goodness of the
Lord to us. For some time past, there have been
appearances of a revival in this church, and we
have had occasional baptisms; but of late, the work
has become more general, and conversions have
multiplied. We have attended public worship ev-
ery day for more than two weeks past, and some
part of the time we have been favored with the
labors of some dear brethren in the ministry.

Yesterday, our meeting house was filled at an
early hour; and when the time arrived for public
worship to commence, the appearance of the whole
congregation seemed silently to say, "Lord, what
wilt thou have me to do?" At 2 o'clock, we as-
sembled on the bank of the broad Hudson, and in
the presence of the largest collection of people ever
assembled on a baptismal occasion in this city, I
baptized sixteen happy converts. Our prospects
are flattering, and we earnestly solicit the prayers
of our Christian friends, that the good work may
continue.

ISRAEL ROBERTS.

Extract of a letter from the Rev. N. D. Benedict to
the editor of the Christian Secretary, dated
"Woodstock, Nov. 26, 1834.

There have been some hopeful conversions amongst
us, recently. The whole number baptized since I
came to this place last spring, is 39. I expect sev-
eral more will relate their experience to-morrow. Dear
brother, pray for us.

Yours, in haste,
N. D. BENEDICT."

Extract of a letter from Rev. J. H. Baker, to the ed-
itor of the Christian Secretary, dated
"Lancaster, Nov. 22, 1834.

If the redemption of the soul cost the blood of Jesus,
and the conversion of a soul occasions joy in heaven,
surely it should awake gladness in the hearts of the
redeemed on earth, and cause the name of the Saviour
to be magnified by them. We have been led to re-
joice, in this place, over a goodly number of im-
mortal souls who, we believe, have become hope-
fully converted to God. Twenty-three have been baptized,
and a number more give satisfactory evidence of piety.
It was affecting to see the blooming youth and the vet-
eran of 76, together with his companion, following the
footsteps of the dear Redeemer down the banks of
the baptismal stream.

We have had solemn and melting seasons, while
gathered around the waters to attend to this delig-
htful ordinance, in obedience to the voice of a crucified,
risen, and ascended Jesus.

The good work of the Lord is said to be very pow-
erful in Plainfield. We need not say, "Four months
and then the harvest will come"—the fields are all
ready for the harvest.

J. H. BAKER.

From the Cross and Sap. Journal.

Letter to the Editor.

Bedford, Cuyahoga co. O., Nov. 18, 1834.

Beloved Brother in the Lord,—
Having spent a few weeks in attending to pro-
tracted meetings in this vicinity, where the power
of God has been displayed in bringing sinners to
how submissively at his feet, and causing his chil-
dren to lament over their coldness, and to arise
from the dead, that clouds may be dispelled from
their minds—their hearts filled with love, and blest
with strong faith in God; I now solicit the priv-
ilege of communicating some intelligence thr-gh
your paper. In Streetsborough, during the month
of October, I attended a protracted meeting with
the Baptist church, where brother Barlow was success-
fully laboring for God; in this place, parents and chil-
dren bowed before the Lord, and pleaded together,
God be merciful unto us sinners; O yes, and with
what pleasure, too, did they rejoice together after
they found the blessed Saviour. Fourteen have
joined the Baptist church, others will unite soon.—
On the 4th of this month, a meeting was held in
Aurora, for the purpose of taking into considera-
tion the propriety of constituting a Baptist church
in that place; the council deemed it expedient; a
church was organized, consisting of 13 members;—
the meeting was protracted 12 days, and was owned
and blessed of the Lord. A meeting of six days
has been held in this place, the result of which is
truly good. A Baptist church has, on this the 6th

day, been constituted, consisting of 14 members.—
One member of this church, who is a female, is go-
ing to build a house for public worship. O, that
God may bless her in this liberal act, and she
be permitted to see the house filled with attentive
hearers of the word.

SILAS BARNES.

From the Cross and Sap. Journal.

MISSIONARIES TO THE INDIANS.
The exercises of their examination and ordina-
tion are as follows:

The members of the "General Convention of
Western Baptists," convened according to previous
notice, in the Union Baptist meeting house, Cincin-
nati, on Thursday, P. M. Nov. 6, 1834, to take
measures preparatory to the ordination of brethren
David Rollin, and Samuel Aldrich, who are under
appointment of the Baptist Board of Foreign Mis-
sions to the Creek and Cherokee Indians, west of
the Mississippi.

Brother H. Lincoln, Treasurer of the Board, called
the meeting to order, and requested, on behalf of
the Board, that the ministering brethren present
should resolve themselves into an ecclesiastical council,
to examine the missionary brethren, and then, if
expedient, to ordain them.

Eld. A. Bennett was called to the chair, and J. B.
Cook, chosen to be scribe.

Praise and prayer were offered by the chairman.
The brethren gave an affecting relation of their
Christian experience, call to the work of the Lord
among the heathen, and their views of gospel truth.
The examination was very interesting and satisfac-
tory. After the candidates retired, their creden-
tials were read. Then the council, after due delibera-
tion, on motion of bro. Lincoln, voted unanimously,
that the examination is satisfactory, and that brethren
Rollin and Aldrich be ordained on Monday even-
ing.

The Chairman remarked, his heart felt pleasure
in the satisfaction they had given to all present,
and the consequent unanimity that prevailed in the
council.

In accordance with previous arrangements, brethren
Rollin and Aldrich were solemnly ordained to the
work of the Lord among the heathen, in the
Sixth Street Baptist meeting house, on Monday
evening, Nov. 10th.

The services were as follows:—Introductory
prayer by brother J. M. Peck, of Illinois. Sermon
by bro. J. S. Wilson, of Louisville, Ky. Ordaining
prayer by Eld. J. Going, of N. York. Imposition
of hands by brethren Cook, of Cincinnati, Bailey,
of Illinois, Morse, of Ohio, and Greene, of Missouri.

Charge, by Eld. A. Bennett, of Homer, N. Y.—
Right Hand of Fellowship, by bro. S. W. Lynde,
of Cincinnati.

Instructions of the Board to the missionary brethren
and sisters, were read to them by Deac. H. Lin-
coln, of Boston.

Concluding prayer, by bro. S. P. Gale, of Tenn.
Anthem by the choir. Benediction by Eld. Ben-
net.

A. BENNETT, Chairman.

J. B. COOK, Scribe.

The instructions prepared by the Corresponding
Secretary of the Board, and read by bro. H. Lincoln,
to the missionaries, are subjoined.

Dear Brethren,—
You have now been ordained to the Christian min-
istry. As you are destined to labor for the benefit
of the aboriginal race, it remains for me, as the organ
of the Board of Foreign Missions, to point out to
the fields of your immediate exertion. It is expected
that with as little delay as practicable, you will join
stations established among the Creeks and Cherokees
in the far west, and we hope in what will prove to be,
after successive changes and migrations, the Indian's
Home. Nor in directing you thither do we send you
to a region that is cheerless. Already has it been en-
tered by men with whom you will associate; the fol-
lowing groups broken up, the seed cast in, and a portion
of the harvest gathered. A church of more than
seventy members among the Creeks, and one of thirty
among the Cherokees, will greet your coming. Be-
sides these, many of the two nations may be expected
to welcome you. A spirit of inquiry, and a thirst for
knowledge are excited. Parents are beginning to ap-
preciate the advantages of education, and are looking
to you in part, as future teachers, and guides of their
children.

Under other circumstances, it might be expedient
for us to suggest the most promising modes of pro-
cedure; but in this we are anticipated by the results
of experience at least in one of you. Several years resi-
dence in an Indian village, as an instructor of the
young, has rendered you familiar with their pecu-
liarities, and the best methods of rendering them ser-
vice. We therefore, only add, be patient among them
as a nurse, and assure yourselves that whatever
discouragements may at first present, they will be ef-
fectually surmounted by the blessing of God on your
persevering efforts.

The ministry of the word, and school teaching, with
other means for the spiritual improvement of the na-
tives, will occupy your whole time. Soon, you will
have in your power to put into the hands of such as
can read, portions of scripture, and religious publi-
cations of interest and importance. Translations have
been commenced for the benefit of some within the
territory, and will doubtless soon be attempted for the
Creeks. It is believed that we have as good means
of executing the latter work, as are at present to be
found, and of which we ought to avail ourselves for
the benefit of the natives. A press is established at
Shawnee, and is in operation. Elementary works are
in a course of preparation, some of which have been
published, and others will soon succeed them in dif-
ferent languages. With such means within your
reach, what may you not with your fellow laborers
hope to accomplish?

Many supplications will ascend for you. A feel-
ing, deep and extensive, exists, that we owe to the
Indians a debt which ought to be cancelled. Chris-
tians also bear and regard the injunction of the Sa-
viour, "Go teach all nations." Go, then, my brethren,
with your companions in self denying toil, and may
the blessing of Almighty God attend you, and in
coming years, and in a coming eternity, may it ap-
pear that you have not run in vain or labored in vain.

Nov. 10, 1834.

Twenty Laborers sent into the Field.

On Sunday evening, the 23d ult. in the Park street
church, Boston, the following persons received their
instructions from the American Board, as missionaries
to the heathen:

For the Sandwich Islands—Rev. Wm. Coan, who
has recently been employed in exploring Patagonia;
Mr. Dimond, who goes out as a book-binder, but has
the ministry in view; Mr. Hall, a printer, and their
wives; and Miss Brown and Miss Hitebeck—8.

For South-eastern Africa—Rev. Mr. Lindsey, lately
pastor of a church in North Carolina; Dr. Wilson, a
physician and an ordained minister, from the same
state; Rev. Mr. Venable, from Ky.; Rev. Mr. Grout,
from Mass.; Rev. Mr. Champion, from Conn.; Dr.
Adams, a physician, from the State of New York;
and their wives—12.

According to the instructions of the Board, the
company destined to Africa will take passage in the
ship Burlington, from Boston, for Capetown. From
that point, the three gentlemen first named, and their
wives, go to the Zoolahs, an interior community, situ-
ated behind Delagoa bay. The remainder go to
Port Natal, among the Foolaas. This port is about
one thousand miles north-east of the Cape of Good
Hope.—N. Y. Observer.

A warm and violent controversy is going on in the
Wesleyan Methodist connexion, in England, in regard
to the doctrine of the eternal Sonship of Christ. The
subject is discussed at great length, with some learn-
ing, but no little acrimony, in the columns of the
London Christian Advocate. Some preachers, for
not holding to the eternal Sonship, have been expell-
ed from the Conference. The powers of the body,
and the subject of lay delegation to form a consti-
tuent part of it, are also exciting much attention.—N.
Y. Observer.

For the Christian Secretary.

MR. EDITOR:—

You will confer a favor on a numerous circle of
Christian friends, by allowing the following obituary
notice a place in your valuable paper. The sub-
ject of the following notice, Miss Julia Ann Pausen,
departed this life, September 6th, 1834, aged about
26, after a painful and protracted illness, which she
sustained with Christian fortitude and resignation.
She endured her afflictions "as seeing him who is
invisible." She was the subject of hopeful conver-
sion, several years previous to her decease, and united
with the Baptist church in Northeast, N. Y. Her
parents informed me that she kept a diary of
her religious exercises, for most of the time, during
several years previous to her decease, but by some
inadvertence, the most of her writings have been lost.
By the removal of her parents to West Stockbridge,
Mass., she was called to leave the people with
whom she first united, but she could not remain
without a home among the people of God. The
nearest Baptist church to her residence, was at Eg-
remont; to this church she presented her claims,
and was recognized a member, January 7th, 1832.
Her life and conversation evinced not only a spirit
of self-denial, but of fervent, active piety. At home,
in the social circle, the prayer meeting, the Sabbath
School and public worship of God, she manifested
her attachment to the cause of God, and her desire
for the salvation of immortal souls.

It is a subject of regret, that her writings were
not all saved; but a few extracts from those which
are preserved, will witness her devotedness to the
service of God, and unshaken confidence in the
Lord Jesus. The first date I find in her writings,
referring to the exercises of her mind, is Nov. 4th,
1832, and is as follows:—

"This is our communion season, and I trust we
came around the table of our Lord, and in some de-
gree, partook of the spiritual body and blood of our
crucified Redeemer. O Lord, may thy church in
this corner of thy vineyard flourish; may we im-
bibe more of thy spirit, and possess more of thy per-
fections.

"Nov. 10. O Lord, how little do I possess of thy
spirit. Can I be a child of God? If I loved thee,
should I be so indifferent? O take me into a sacred
nearness to thyself, and how this proud, this vile
heart, and conform it to thine image.

"Dec. 16. It is a time of great spiritual declen-
sion about us, and because iniquity abounds, the
love of many waxes cold; those who have been
most zealous in their Master's service, have hung
their heads upon the willows, and are seeming to
say, My Lord delayeth his coming. O Lord, re-
vive thy work in our hearts: establish thou the go-
ings of thy children, and add to their numbers daily,
of such as shall be saved. It is about seven years
since the Lord spoke peace to my troubled soul, and
bade me believe on him. O, then I thought I should
be faithful to him; but, alas! how far have I wan-
dered. Then, O Lord, had been faithful, but I have
wandered far, far away, and had I received my just
deserts, I should have been lifting up my eyes in
torments, but I know thy loving kindness is stronger
than death, therefore will I still trust in thee.

"Jan. 13, 1833. This is my birth day: 24 years
of my life are spent, and how little have I improved
my time. Many days of my life have been spent
in vanity. O Lord, may I spend the remainder of
my days in thy service.

"April 23. I have commenced teaching school,
but am fearful I shall not be able to continue it long,
in consequence of my health, which I find to be in
a decline. But I feel that I can trust myself in the
hands of God; let Him do as He pleases with me.
O Lord, give me grace that I may instruct the youth
aright, and revive thy work in my heart; may I
feel for the salvation of sinners, particularly those in
West Stockbridge, many of whom, I fear, are living
without thee. Wilt thou have mercy on them,
though they have no compassion on themselves.

"May 20. We have constituted a Sabbath
School in the district where I am teaching school,
and the prospect that it will flourish, cheers the
friends of the cause. O Lord, may this be a pre-
lude to a plentiful shower of Divine grace. Wilt
thou make thine handmaid instrumental in doing
much good, even in this little Sabbath School.

"June 11th. I have dismissed my school in con-
sequence of ill health, and expect to be obliged to
leave it for the summer. I have anticipated much
from this little school, but here, too, I am disappoint-
ed in my expectations, and am again brought to see
that nothing but death is certain, and indeed, death
is even now at the door.

Come, welcome death, the end of fears,
I am prepared to go.

"Sept. 6. I have indeed been brought near the
borders of the grave, and there appeared but a step
between me and death, yet even then, I felt to re-
joice in the Lord, and joy in the God of my sal-
vation. Nothing but the merit of Christ could I claim,
and with that prop, I felt that I could pass the dark
valley of the shadow of death, fearing no evil. I
will strive to wait patiently, all the days of my ap-
pointed time, till my change come.

"Sept. 11. I am destined to suffering, yet a little
longer, in this world of affliction and sorrow. I had
fondly hoped to rest in the grave, but God knows
what is best for his children.

"Oct. 16. I attended meeting for the first time
for a number of months. Preaching from Joshua
xix. 16. It was a powerful sermon, and the peo-

ple seemed much affected. O Lord, grant that they may serve thee all the days of their lives.

"Oct. 19. My sister was hopefully converted this morning. O Lord, may she in fact follow thee with a whole heart. To day, many have been brought to bow at the feet of Christ, and find pardon. One of my brothers is among the number. Grant, Lord, that he may go on his way rejoicing. Give thy children a spirit of prayer, give us more faith. O Lord, I thank thee for what thou hast done in this place. Thou hast brought my brothers and sister to see that they were sinners, and hast led them to put their trust in thee.

"Oct. 21. Have conversed with my father to-day, on the subject of religion. I feel more encouraged to pray for him. Lord help me to wrestle like Jacob, and may I resolve in thy strength, that I will not let thee go except thou bless me. Bless me, even me, O my Father."

On the removal of their pastor, which took place about this time, she thus expresses her pious feelings:

"Heavenly Father, we are now destitute of a pastor. Do thou provide for us. O, our Father, give us one to fill his place, and do not suffer thy church here to be scattered. Lord, we will still trust in thee.

"Jan. 1, 1834. Feel impressed with the solemnity of the new year. This may be the last I shall witness in this world. But I feel glad that at most I have but a short time to live in this world. I have often wondered how it could be that persons were glad that they were born to die, but now I feel as if I could say so in sincerity. Lord prepare me for my long home, and take me to my desired haven."

"Jan. 5. This was communion Sabbath, and about 60 came forward, and professed their faith in Christ. My brother and his wife were among the number. It would have been a beautiful sight, could they have felt it their duty to go down into the water, and there profess their faith in Christ. O Lord, may they be faithful, and never wound thy cause."

"Jan. 13. Another birth day has arrived. The past year has been one of suffering and afflictions, but the Lord has delivered me out of them all, so that I may safely say, the Lord is my helper. I think I never enjoyed more of the presence of God, than in the past year. I have seen that afflictions were designed for my good. They have weaned my affections from the world.

"Feb. 9. My health is poor: I have raised a small quantity of blood, which is something new in my case. I know not what a return of spring may produce, but I am willing to trust my heavenly Father, knowing that all things shall work together for good to them that love God. If I know my own heart, I am willing to go when God shall see fit to call me."

"March 20. Feel this evening that my heart much resembles the severity of the weather. O Lord, warm this cold heart of mine, and melt it into contrition."

"April 2. My health is very poor, and I fear that I have not patience enough to bear my afflictions as I ought. O Lord, may thy grace be sufficient for me. I want to possess the mind that is in thee. O Lord, do thou dispel those clouds of darkness, and shine upon my benighted soul. My anxiety for my father continues. O could I see him whilst under the Saviour's banners, then I could say, let thy handmaid depart in peace."

"April 7. It is my desire, that whether living or dying, I may be the Lord's."

"Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into thy haven guide,
O receive my soul at last."

"April 9. Have witnessed the return of spring, but not of health. Surely, wearisome days are appointed me, and if in this life only, I had hope, I should be of all creatures most miserable. I thank thee, O Father, for thy word, and for a throne of grace. Were it not for these, I know not how I could be supported under my afflictions."

"Indulge me with patience to wait till thou comest, And find, even now, a sweet foretaste of home."

"April 16. I think all medical skill in my case will prove unavailing."

"April 18. O that I could feel sufficiently grateful for all the blessings which thou, O Lord, art bestowing upon me."

"I long, dearest Lord, in thy beauties to shine—No longer an exile in sorrow to pine,—And in thy fair image to raise thee from the tomb, With glorified spirits to praise thee at home."

"It is of thy tender mercies that I am not consumed. I would desire ever to feel thankful for thy blessings, and wilt thou remember me, even now, in thy kingdom."

"May 6. Sufferings await me. Give me thy grace to bear all that thy hand shall see fit to inflict, with patience. Shall I complain because thou chastenest me? O, no; let me rather kiss the rod, and say, thou art just, and I am guilty. Heavenly Father, may my afflictions be sanctified to me and my friends, may we humble our lives before thee, and do thou have mercy upon us."

Here her diary closes; as her health became too feeble to admit of her writing. The following lines were composed in reference to her death, and written by her, a short time previous to the event:

A few more days below,
And I shall rise
To join the saints above,
In yonder skies.

Weep not for me, my friends,
When you consign
Unto the silent tomb,
This clay of mine.

It is the voice of God
That bids me come:
O, dry your tears, my friends:
I shall go home.

A daughter, sister's gone
To her long home;
She waits in realms of bliss
For you to come.

JULIA ANN PARKER.

I was called to see her a few days before her death, and can truly say I never witnessed a more interesting scene. She seemed "quite on the verge of heaven." She conversed with animation, in view of her approaching release from the earthly house of clay, and seemed to rejoice in prospect of soon being with Christ, which was far better. At her request, I preached the sermon at her funeral, from these words, "There remaineth, therefore, a rest for the people of God."

May the blessing of God attend this brief and imperfect extracts, by which the deceased yet speaketh.

Yours truly,
HARMON ELLIS,
Pastor of the Baptist Church
in Egremont, Mass.

INTERESTING QUERY.—It is said of the eminent Dr. Boerhaave by his biographer, that it was his intention to apply regularly for a license to preach, and in his theological exercises to discuss this question, "why so many were formerly converted to Christianity by illiterate persons, and so few at present by men of learning." The inquiry may well merit the serious consideration of theologians at this day.

For the Christian Secretary.

Mr. Editor,

While the great and illustrious name of GRIMKE is resounding through the land, I was pleased to see in the Secretary of Nov. 20, an eulogy from the West, and would refer your readers to that article, (among a multitude of others) as a small specimen of the high estimation of his character by all the pious, the patriotic, and the learned. And though "THE WEST KNOWS NO PROUDER GRAVE," a similar remark would probably have been made had he fallen in any other part of the Union.

My object, however, now, is not to record his praise—this has been and will be done by nobler hands. I have, for some years, been honored with his correspondence, and I only wish on this occasion, to present some extracts from his letters to me, and especially on the subject of Baptism.

The much admired oration which he pronounced before the Phi Beta Kappa Society of Yale college, in Sept. 1830, he wrote while on a visit to Stratford, (thus making this place "on the Avon" of Connecticut). It will be recollected that the degree of L. L. D. was then conferred upon him by that esteemed University. In a letter addressed to me on the 18th of the same month, before he left New Haven, after some complimentary remarks respecting the pleasure he had enjoyed in Stratford, and his hope at some future period, of returning here again, he closed with the following:

"Let me request you not to give me the title of L. L. D., as I have addressed a letter to the President and Fellows of the Senate Academicus, declining to accept it, chiefly because I disapprove of such artificial distinctions as D. D. and L. L. D.—I would be glad that you would mention it if opportunity offers."

Yours, with respect and esteem,
THOMAS S. GRIMKE."

He was the first instance, and, it is believed, the only one who ever declined the title of L. L. D. in America.

Again, in a letter dated "Charleston, Dec. 27th, 1832," after giving a long and interesting description of Nullification, its operations, effects, and his despicable views of it, and requesting me to furnish him with autographs of the most distinguished men in our state, he closes by saying,—

"Which do the Baptists regard as their great work or works, if more than one, in vindication of their tenet of adult baptism?"

After delaying a number of months, in order to obtain the autographs, sending him about 40, I answered his query by writing him that the Baptists consider the New Testament as our great work on baptism; both as respects the subjects and the mode; nevertheless, we have quite a number of minor works, such as Dr. Baldwin's, Merrill's 7 Sermons, Peck's, Carson & Cox, &c. Two or three of the last mentioned, I sent him, believing, as he was a profound scholar, he would be especially interested in the manifest learning and deep researches of Carson. As his letters are all very long, though interesting, on a variety of subjects, I must omit as much as possible, except an occasional compliment to our State, and give you entirely what he says on the above subject.

"Charleston, 29th June, 1833."

My Dear Sir,—

(After many thanks for the autographs, &c., he says)—I strongly suspect that your State furnishes as large a number of illustrious names as any other in the Union. There are probably not less than 50 more of considerable, some of eminent value and interest, besides those you have already sent and promise to send.

I often have an indefinite impression that I may yet settle in Connecticut for the residue of life. I regard it already as a home, and it would be to me like moving out of one house in the same city, to another, &c.

You have given the right reply to my question. The New Testament is your standard and the only one you want. The truth is, I have been for some time engaged in the examination of the question of infant baptism; and I have proceeded on the very principle on which you have answered my question. I have looked to the New Testament as all sufficient. Although, therefore, I have read Dwight, Calvin, and others, in favor of infant baptism, I have resolved to read nothing against it; although I have Gale's great work, and Robinson's History, neither of which do you mention.

I must frankly confess the difficulty is to account for the origin and progress of infant baptism, when the New Testament is so profoundly silent on any thing of the kind. The Baptists certainly have the advantage over all other Christians, (the quakers perhaps excepted in this,) that they do indeed not upon and carry out Chillingworth's principle—the Bible the religion of Protestants.

Remember me kindly to Mrs. L. and all the family. Can you get me the autographs of the professors of Yale? (a number of others follow) &c.

Truly yours,
THOMAS S. GRIMKE."

Rev. J. H. Linsley.

My reply to the above will be learned from his letter which follows, dated

"Charleston, 18th Dec. 1833."

My Dear Sir,—

Yours, of 9th July, and 1st Nov. on the same sheet, came to hand some time since, accompanied by another bundle of autographs, for which I pray you to accept my thanks.

If you were surprised at my "communication on the subject of infant baptism," I assure you, I am still more surprised at the view which you have taken of it. Most assuredly I must have expressed myself in a very awkward and imperfect manner, to have made such impressions upon you as to have led to such sentences as the following:—"I am surprised that you should read so much in favor, and not be willing to balance that account by an equal portion against this tradition of men, and then take your New Testament on equal grounds. You now read the New Testament with all your preconceived prejudices. You will pardon me, my dear sir, when I say that your remark hardly comports with a desire to know the truth, and hardly corresponds with the habits of a thorough going scholar, as I know you to be. Never mind being convinced by argument."

Now, my dear sir, you entirely misunderstand the matter. 1st. I have no prejudices on the subject at all—I assure you not the least. Although I was born and brought up in, and still belong to a Pedobaptist church, my prejudices, if I have any, are actually in favor of adult baptism. 2d. I do not decline the reading of writers in favor of the views of the Baptists, on account of any apprehension that I may be convinced by argument. Still less is it because I have not a desire to know the truth. The course which I am pursuing, my dear sir, is precisely like that taken by a judge before whom a question is to be urged on the constitutionality of a law. He is already acquainted with the constitution, and without having made out a decisive opinion on the question, his impressions are favorable to the plaintiff. He says then to the Plaintiff, I do not desire to hear your arguments, although in the regular course of business you have to speak first. I would rather hear the defendant, and if he

makes any serious impressions on my mind, it will be time enough to call upon you to reply.

Now I am precisely in the situation of the judge. The New Testament is the Constitution. The Baptist is the plaintiff, alleging the unconstitutionality of Pedobaptism. The Pedobaptist stands on the defensive, relies on his traditions, and the opinions and acts of the Christian church for many centuries. With the New Testament in my hand, I say, at once, to the Pedobaptist, I would rather hear what you have to say, because my impressions are against you. I see instances innumerable of adult baptism, but not a single case of infant baptism. I see abundant reason for infant circumcision—I see none for infant baptism.

Let me, therefore, hear what you have to say, in favor of your claim; for I acknowledge no prescription, no authority of tradition, in a Christian question. Thus, my dear sir, I think my cause is precisely that which becomes "a desire to know the truth," and "the habits of a thorough-going scholar." I should be able to say, I have read nothing in favor of anti-pedobaptist opinions, but have wrought out my conviction from the Bible as my text book. I have not resorted to the Commentaries of Gale & Robinson, and Carson and Cox, but preferred to oppose the Bible, single handed, to the arguments of Dwight and Calvin, of Wall and Woods; satisfied that if they could not convince me they are right, I needed not to hear their antagonists.

Now, my dear sir, if I should finish by becoming "a thorough-going Baptist," would not the course I have taken be a nobler triumph to the cause of truth, and far more satisfactory to Baptists themselves, than if my change were referred to the writings of the great advocates of Baptist principles.

Yours, truly,
THOMAS S. GRIMKE."

Rev. J. H. Linsley,
Stratford, Ct."

The above contains the views, it is believed, of the most learned man in America, of his age. By a subsequent remark or two of his respecting the suggestion of quakerism, alluded to above, I suppose he meant me, that he had not examined their creed, and therefore could not speak positively respecting them. I have no idea that he leaned to their views. His last letter, from which the above is an extract, contains about 3 pages more, mostly respecting his views of orthodoxy, and assigning reasons for his peculiar spelling. But I have transcribed all he advanced on the subject of Baptism.—Hoping it may interest your numerous readers, it is at your service, though evidently not designed for publication, nevertheless, as he is no more, no serious objection can be offered.

As ever, yours,
J. H. L.

P. S. I received only one more communication from him before his death, and that was on the subject of Peace, a cause in which, as well as in every other benevolent object of the day, he was deeply interested.

[For the Secretary.]

THE SINS AND EVILS OF DECEPTION.

No. VII.

"Honor thy father and thy mother," is a command which the Almighty has been pleased to incorporate with his eternal law, and to place at the head of those which are to regulate our intercourse with our fellow men. Perhaps a few words ought to be said, respecting the debt which children actually incur, for benefits they receive from parents, and which renders this commandment as reasonable to the understanding, as it is obligatory to the conscience.

Parental affection, which is continually manifested by word and deed, commences with the existence of a child, but does not terminate therewith. The ligaments which bind children to their parents' hearts, death cannot sever. Time may blunt the edge, or religion nerve and support the soul; but when is parental love extinct? At what distant period can the child be named, or the melancholy mound be visited, and the tear not start, and the throb of anguish not pass through the bosom? For living children, when is parental solicitude even suspended? If he be a son, with what anxious care does his father watch the qualities of his mind, and endeavor to fit his occupation in life to his particular taste. If he develops talents, and chooses the path of science, what exertions are made by the fond parents to second his wishes! What self-denial often practised, to supply the expenses of such a course! Is he brought low with dangerous disease, where are the nurses and watchers who never tire nor complain? They are his heart-stricken parents. If he awakes at midnight, the dim light of the lamp rests on the pale features of his anxious mother. She is the first object which the dawn of day discloses to his eyes—the last he sees at his bedside when he closes them at eve. Has he experienced adverse fortune? It has alienated professed friends, but bound him closer to his parent's heart. Does he visit foreign lands? Other cares and other connections soon disengage him from the hearts of his acquaintance; but absence fixes him more firmly in those of his parents; and no merchant rejoices so much at the arrival of his richly freighted ship, as the affectionate parent at one line announcing the health of an absent son.

Is the child a daughter, the solicitude is different in kind, but perhaps greater in degree. From infancy, through childhood and youth, every step is regarded with anxious care,—a care which a daughter can never fully comprehend, till she herself becomes a mother, and sees a family of blooming daughters rising around her. Nor does a mother's love or care end here. The same is extended to another generation; and the married daughter finds her mother all to her youthful family that she was to her. How strong is maternal love, even in the devoted worldling! With what willingness does the vain and fashionable mother disrobe herself of her cherished ornaments, to place them on her youthful daughter! How far does the pleasure excited by her daughter's praises, transcend all she ever experienced when such was bestowed upon herself!

If the mother be pious, how greatly is her care and vigilance increased, as she takes a view of both worlds! She prays fervently for her own sanctification, and realizes the worth of her own soul; but when she spreads the case of her unconverted daughter before the Lord, then her tears burst forth, and she seems to gain new power in prayer. Then she feels what it is to wrestle, and to agonize in spirit, and to say, "I will not let thee go, except thou bless me."

Youthful sons, and daughters, or even children, if you are old enough to reason at all, must you not acknowledge that such unchanging, and inalienable friends are entitled to your entire confidence? Will you not admit, that if deception and duplicity are criminal and base when practised upon any who confide in you, they acquire a character of deepened turpitude, when exercised towards your parents?

Young man, if you are projecting any plan to deceive your pious father, or if you have already done so: if you are secretly joining in those amusements, frequenting such resorts, choosing such associates as he has forbidden; if you are listening to those who aid you in this dreadful work, you have already entered upon the road which leads down to

death. "My son, if sinners entice thee, consent thou not." If there appears to you unwonted strictness in your father's prohibitions, remember it is the result of his knowledge, and experience. The wide moral horizon which he surveys discloses dangers concealed from your limited view. His love you cannot doubt. You have seen his willingness to relinquish his own plans, to procure you any innocent enjoyment. He is your best friend, and your disinterested adviser. If he discovers that you are deceiving him, and that he can safely confide in you no longer, you have put a dagger in his heart, and whoever has so advised, or persuaded you, is your enemy, and if it were for his interest, would plunge a deadlier one in yours. If you have taken but few steps down this fearful declivity, you can retrace your steps. Disclose all to your father.—He will freely forgive you. You have a powerful advocate in his heart. Suspicion will flee away before parental love, and you will enjoy again the full confidence of one who will be ready to believe, what he earnestly wishes to be true.

To the youthful female we would say, that no individual of either sex, can love you with an affection so disinterested as your mother. Confide in her, and you are safe. Deceive her and "your feet will slide in due time." How many thoughtless young daughters, receive addresses against the wishes of pious parents. Receive them clandestinely, give their hand in marriage, and thus dig the grave of all their own earthly happiness. He, who would persuade you to deceive your parents, proves himself in that very deed, unworthy of all your confidence. If you wed him, you will speedily realize what you have lost. You will find that you have exchanged a sympathizing friend, an able judicious counselor, a kind and devoted nurse, for a selfish, unfeeling companion, ever seeking his own accommodation, and his own pleasure; neglecting you in health, and deserting you when sick. Who has not read the reward of deceiving parents, in the pale, and melancholy features of the unfilial daughter?

The writer once knew a female, then advanced in life, who had pious parents. Her father was a clergyman, and one who intended to follow the Lord fully; and forbade his sons, and his daughters, all such vain amusements as dancing, theatrical exhibitions, &c., in which professors of religion, as well as many clergy men, then indulged their children.—This daughter ill brooked these wholesome restraints, and used to make the requisite preparations for an attendance at such assemblies without her mother's knowledge; and by various pretences obtained time for so doing. After her parents had retired to rest, which was usually early, she arose, went secretly out of the house, and partook of her favorite amusement. By some means she entered the house again without detection, and by a great degree of deceptive management kept it wholly concealed from her parents. But did the blessing of the Lord attend this daughter? The Lord left her to go on, and choose her own way; and she at length married a young physician, handsome, talented, and agreeable, but of most depraved principles. If it could be known in what particulars he was most depraved, it might be said, in those of all others, the most lacerating to the feelings of a wife. It would hardly be exaggeration to say, that peace was a stranger in her dwelling. She was a prey to the most harassing suspicions. Every species of deception was practised upon her, by her abandoned companion, until he seemed to scorn the thoughts of deceiving, and threw off all restraint, and such was the abject fear by which she was held in bondage, that the dread of offending him, seemed to outweigh all other considerations. The Lord was thus pleased to chastise her with scorpions, for nearly forty years, till at length her husband was removed to his own place. Whether she was ever made a subject of divine grace, is not at this distant period remembered. "Evil pursue sinners: but to the righteous good shall be repaid." Proverbs xiii. 21.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Proverbs xxx. 17.

To be Continued. *M. S. Linsley*

[For the Christian Secretary.]

Manchester, Nov. 11, 1834.

Dear Brother Bolles,—

I take my pen in hand to give you some account of our situation as a church, in Manchester.

For years past, this church has been low; but of late, the prospects seem to brighten. Some time in the month of May last, there appeared to be some serious impressions on the minds of a few young people in the west part of Bolton, and one, about that time, obtained hope in Christ. I established a meeting at 5 o'clock P. M. on Lord's day. A few of the young people came to my residence once a week, for conversation, and to be prayed with. The church then appeared to be dead, as a body: nothing appeared to arouse them. I sometimes tho't the candlestick would soon be removed out of its place; although one of the brethren began to feel a little, and his prayers began to shorten, and be more interesting. This course of lectures and inquiry was pursued till some time after the Association, when two young men offered themselves to the church, and were baptized. This aroused some of the members of the church. One young person was struck under conviction at the water side. In a short time, a number were serious; six obtained hope in one week; a number more were anxious. Some of the members, at this time, were very active, others fast asleep.

Br. W. came and spent four days and a half, and preached five times. The effect of foreign help was this: the church said prayers to God, and looked to men for help, and in this way, vital piety seemed to leave us. Almost every member wished to get preachers from abroad, and seemed to think if they could get in a variety of preachers from abroad, to visit them, the world would be converted to God. Accordingly, much of the time that ought to have been spent in the closet, was spent in looking for new preachers, and in carrying and fetching them. The event was, the progress of the work wholly stopped. I do not know of a solitary instance of conversion or awakening after the time Br. W. came to Manchester, till the commencement of the protracted meeting. That meeting commenced on Thursday. Br. W. preached from John iii. 7, "Ye must be born again." In the afternoon of the succeeding day, a Methodist Licentiate preached.—Br. Dwinell arrived soon enough to preach that evening. Friday, Br. Appleton preached in the forenoon, and Br. Stanwood in the afternoon.

During the meeting, thus far, but few adults attended that did not indulge a hope. My nights were in a great measure sleepless. I was led to inquire what was the cause of all this, and came to the conclusion that there was iniquity enough in my heart to stop a revival,—and that my brethren were no better prepared than myself; and I verily believed that we had grieved away the Spirit by our neglecting God, and looking to man. I had laid the snare, and they had followed my example. After having passed three restless nights, I made up my mind to go before the public, confess my faults, and point the church to some of theirs. Saturday, A. M., Br. Appleton preached. At the close of his sermon, I arose, confessed my faults which I supposed were in the way of a blessing, and endeavored to tell the church some of their faults, and it was followed by a

confession on the part of the brethren. One confessed to me that he knew all the time he was not prepared, but he thought the rest would be; and that he thought his heart would become warmed, when he came to hear the great preacher.

General good feeling ensued; and I never have seen so much apparent love among the brethren, since I became acquainted with them, as exists at the present time. I preached Saturday and Sunday P. M., and Br. A. in the forenoon. Before the meeting closed, a number expressed anxiety: since the close of the meeting, one person has obtained hope in Christ. Since the sitting of the Association, I have baptized six young persons; 4 males and 2 females. A number more indulge hope, who attend this meeting, and have not been baptized.

Yours, &c. DAVID BENNETT.

CIRCUIT PLAN.

There are a number of vacant Baptist Churches in Connecticut, and some of them small in number, and feeble in point of property. These Churches have long excited the sympathy and compassion of their brethren in more numerous and wealthy Churches. The great question respecting them has been, what measures can be adopted to secure to them the greatest amount of benefit? What plan is best calculated to raise them to a respectable establishment and give them permanent relief? It has been generally supposed, to form them into missionary circuits, and employ to labour upon them good efficient Ministers, would be most likely to effect this important object; and the Baptist Convention of this state have repeatedly appointed agents to arrange a plan for such circuits, with orders to report to their board. Such reports have been made, but not carried into operation. For the want of such means, until last spring, the cause has been languishing, and the Churches suffering. At that time, a certain individual, of his own accord, and without public patronage, raised up and established a Baptist missionary circuit in Litchfield county, which is now in successful operation. Considering it has hitherto stood entirely independent of the convention and received no public support, its success has been paramount to all reasonable calculations.

There appears nothing now wanting, to produce the most happy results, but the pecuniary patronage of the convention, and the constant employment and support of suitable labourers. This it is fully believed, may be easily and safely done, without sacrificing the independence of the Churches, or in the least infringing on any of their rights and privileges, by their becoming auxiliary to the Convention. It is therefore hoped, that the subject will be duly noticed, and receive seasonable and suitable attention.—Com.

For the Secretary.

CHURCH RECOGNIZED.

The following churches were represented by their delegates in an Ecclesiastical Council convened in Lisbon, (Haverstock County,) on Wednesday, Dec. 3d, 1834, viz. Norwich, Brooklyn, Willimantic, Lebanon, and Preston City, and made choice of Rev. S. S. Mallery, Moderator, and George Byrne, Secretary.

The request of 26 brethren and sisters who had associated themselves together under the name of the 1st Baptist Church in Lisbon, to be recognized as a Church of Christ in Gospel order, together with the articles of Faith and Practice and the Covenant upon which their compact was based, was had under consideration; whereupon, after mature deliberation, it was voted, that we approve of the Articles of Faith and Practice and of the Covenant of the 1st Baptist Church in Lisbon, and that we proceed to give them fellowship as a Church under the above name.

ORDER OF EXERCISES.

Prayer,
Singing.

Sermon by Rev. S. S. Mallery, founded on Acts xv, 41, "And he went through Syria, and Cilicia, confirming the Churches." The speaker dwelt in a very forcible and happy manner on the doctrines in which it was necessary for the Church of Christ to be confirmed, and particularly the peculiar doctrines of our sect. We trust that this discourse will prove to have been a word in season to many of the Congregation who listened to it.

Constituting prayer by Mr. Mallery.
Right hand of fellowship by Mr. Cook.
Address to the Church by Mr. Huntington, which was admirably adapted to the occasion: the duties of a Church to its Pastor was most appropriately and distinctly set forth among many other duties named. Concluding prayer by Mr. Gates.

B.

CORNISH, N. H.—A Protracted Meeting at Cornish Flat, has been in progress in the Baptist Society, Rev. Mr. Barron, pastor, attended with very happy circumstances. The meeting was conducted by the pastor & 8 Bap. ministers of the vicinity, of whom Mr. Persons of Newport, is mentioned as a devoted laborer. An unusual seriousness has characterized the meeting, a great many conversions are believed to have taken place, and among them some displaying remarkably the power of God in view of the hopelessness of the cases.—Ver. Chron.

From the Religious Herald.

ACCESSIONS BY BAPTISM AT RICHMOND. On Lord's day, Eld. Hinton baptized 20 persons, in connection with the first Baptist Church; and on the preceding sabbath, Eld. James B. Taylor baptized 12 candidates in connection with the second Baptist. Several of the above were the fruits of the late protracted meeting.

From the Bap. Repository.

Dear Bro. Going.—It is our happiness to record the goodness of the Saviour to us in Hudson. About five weeks since, there began to be some appearances of a revival in this church; the work has progressed with accumulated strength, and quite a large number have been the hopeful subjects of regenerating grace. Last Lord's day, I baptized fourteen; and the preceding Sabbath, sixteen; and we expect to baptize next Lord's day, again. May the Lord strengthen us in the work which is before us, and give us grace to humble us in the midst of this prosperity.

ISAAC ROBERTS.

Hudson, N. Y. Nov. 26, 1834.

Franklin Co. Mo. Oct. 1, 1834.

Brother Going,—Since the first of July, I have rode 795 miles, preached 76 times, baptized 8, received by letter 5, met the Sunday School Committee twice, attended four camp meetings, at which about 50 professed a hope in the Saviour of sinners. The cause seems to be prospering throughout the field of our labors, and I think I can safely say that not less than 30 professed a hope, at our Association, held in September. In the county of Washington, between twenty and thirty Catholics have been baptized on profession of their faith. Who can doubt but that the cause of Missions is the cause of God?

I remain yours in the fellowship of the Gospel,
LEWIS WILLIAMS.

INFANT BAPTISM.—In the last No. of the Christian Observer, an Episcopal work, we observed a work advertised, called an Examination of Infant Baptism, designed to prove that it is inconsistent with the principles of the New Testament. Respectfully proposed for the consideration of all those who are desirous of a Scriptural Reformation of the church, and who are prepared to follow truth, wherever it may lead. By a member of the Church of England.—Bap. Rep.

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 13, 1834.

OPENING OF THE CONNECTICUT BAPTIST LITERARY INSTITUTION.

The new building recently erected in Sheffield, was opened on Wednesday last. In the afternoon, prayer having been made in the Chapel of the building, by the Rev. George Phippen, of Canton, the Trustees, Ministers of the gospel, Teachers, Pupils, and citizens moved in procession to the Baptist Meeting House. The President of the Board briefly stated the object of the meeting, and the throne of grace was addressed by the Rev. John Cookson, of Middletown. The Rev. James D. Knowles, Professor of Pastoral Duties in the Newton Theological Institution, then delivered a highly appropriate address on Education. As the Trustees have requested a copy for publication, we forbear giving an analysis of this able production. The concluding prayer was offered by the Rev. G. F. Davis. The services were interspersed with the singing of several appropriate anthems, by a select choir under the guidance of Mr. B. C. Wade, of this city. The day was uncommonly fine, and the services attended by a large concourse of deeply interested auditors.

We hope to be able to give our readers the dimensions of the building, and other interesting particulars in relation to the Institution, at no distant period.—We have now time only to announce the above facts.

Circuit Plan.—Our readers will find in another column, a communication headed as above, to which their attention is requested. It is from a brother who has made a partial experiment. We say a partial experiment, because the circuit by him formed, has not as yet become auxiliary to the Convention. If they would do this at once, putting forth their whole strength, and making known the amount they will raise, and the amount necessary to obtain for them a regular supply of ministerial service, then, and not till then, can the Convention be expected to act understandingly upon the question of aiding them.

There is something said about infringing the independence of churches, by the Convention. We do not know what it means. We are loth to believe that churches feel themselves abridged of their liberty, by having a Missionary sent to their aid; but if they do, they have only to do for themselves, what they think the Convention ought not to presume to do for them; that is, find the minister they want, and obtain him, (if they can)—form their own circuits—raise funds to the extent of their ability, and then become auxiliary to the Convention, and there can be no doubt that body will rejoice to do all its means will enable it to do, to aid their brethren in supporting their preacher.

MR. WADE'S MUSIC SCHOOL.

This gentleman has opened a school for instruction in Sacred Music, in the Lecture Room of the Baptist Church. We recommend this school to all persons desirous to become adepts in the art of singing. Mr. Wade is considered one of the most competent teachers of Vocal Music, being himself able to lead his pupils into the fairy fields of tasteful and scientific performance.

A *Juvenile Class* is also commenced, consisting of scholars from 6 to 14 years of age, who are taught upon the *Pestalozzian System*, (as are also the others) by which, children may learn the elementary principles of music as easily as they can learn to spell.

Hartford, Dec. 13.

"Mechanics' Calculator and Almanac for 1835, 1836, and 1837. Consisting of a variety of useful tables. For mechanics and others. Hartford: Parsons & Hills. For sale at the principal bookstores in the United States."

This is a little work, printed in a proper form to be carried in a wallet, and contains a variety of tables and other articles, rendering it particularly useful for most classes of people. Its table of contents will show for what it may be useful. Having looked over its pages, we do not hesitate to recommend it to the public as the best thing of the kind we have seen.

Subscribers for the Ch. Secretary, residing in Norwich city, and who are in arrears for the paper, are requested to make payment to Mr. George Byrne, who is authorized to receipt for moneys paid him. It is hoped those concerned will not wait to be called upon by him, or any other one.

To our unpaying subscribers, in every place, who feel for the printer, we would express our desire that they would feel in their pockets the balance; and by the earliest possible conveyance, remit the balance; but not charged with postage, especially at the rates we have sometimes paid,—say 20 cents on a dollar.

New Proposal.—Rev. Josiah Brewer, missionary in the East, in a letter from Smyrna, of Sept. 1834, proposes a new mode of training missionaries; and that is, by establishing theological seminaries "on mission-ary ground," so that students may be learning the oriental languages and customs, and become acclimated, while they are pursuing their "classical and theological studies." How would it do? It seems like imposing a far greater weight upon the mental and physical powers of students, than was assumed by the students of Lane Seminary, in the investigations lately abolished by the orders of its officers; and which were said to involve abstract questions, too mighty and distracting for young men.

We take pleasure in stating that the Hon. Cornelius W. Lawrence, Mayor of New York, issued an appropriate proclamation in accordance with that of Gov. Marcy, recommending to the citizens the observance of the 11th inst. as a day of public thanksgiving to the "Divine Ruler of the Universe."

West Indies.—Very unfavorable accounts are received of the indolence, turbulence, and insubordination of the negroes in some parts of Jamaica, Demerara, and St. Lucia. The courts and other authorities seem to have full employ, and their endeavours

to keep order and punish offences, as well as to enforce the legal requirements of labour. It should seem from these accounts, that incalculable losses of standing crops would be sustained, by the refusal of the negroes to comply with the conditions of their emancipation.

The Duke of Bassano, the very man who was Bonaparte's confidential minister, when the decree of Rambouillet was issued, is now Minister of the Interior, and President of the council of state in France. Will he now advise the remuneration of damages incurred by his former decree, which is the thing to be done by the stipulations of the treaty with France? It looks equally.

Messrs. Reed and Matheson.—We have received deeply interesting particulars of the reception of these pious and beloved men at home, and also of a meeting held in London, to hear from them an account of their visit to America. The New York Observer containing these details, came to hand too late for us to give them this week, but shall improve our next opportunity to treat the pious to this passing luxury.

MONTHLY CONCERT.—Prize Essay. A premium of fifty dollars was offered some time since for the most approved essay "on the best method of conducting the Monthly Concert for Prayer," and it has been awarded to the Rev. Ansel D. Eddy, of Canandaigua, N. Y. The gentleman who offered the premium, has "devoted himself to missionary labors for life, and expects to sail from Boston to South Eastern Africa, the scene of his future labors, on or about the 1st of December." The Boston Recorder of the 14th ult., contains this Prize Essay, and the editor states that "at the request and expense of the gentleman who gave the premium, a copy of the Recorder, containing the essay will be sent to every settled minister in the United States, so far as their names and residences can be ascertained."

Twenty Third Congress.

Second Session.

SENATE.

Monday, Dec. 8, 1834.

The Hon. Messrs. Webster, of Mass., Waggaman, of Louisiana, Prentiss, of Vermont, King, of Alabama and Clayton, of Delaware, appeared and took their seats.

The Vice President presented the communication from the Secretary of the Treasury, in relation to the construction of the bridge over the Potomac, at the city of Washington.

Also, the Report of the Secretary of the Treasury, relative to a re-organization of the Treasury Department.

On motion of Mr. Kane, the reading of the communications was dispensed with, and they were ordered to be printed.

Also, another communication from the Treasury Department, relative to the case of Mary O'Sullivan, which, on motion of Mr. Kane, was ordered to be printed.

Also, another communication from the Treasury Department, showing the amount of funds in the Treasury applicable to the erection of Marine Hospitals, and the number of such institutions in the United States, which, on motion of Mr. Silsbee, was ordered to be printed.

Mr. Webster gave notice, that to-morrow he would ask leave to introduce a bill to provide compensation to American citizens for spoliation of their commerce, prior to 1800.

On motion of Mr. White, 1750 additional copies of the documents accompanying the President's Message were ordered to be printed.

Mr. Erwin submitted the following resolution:

Resolved,—That the Secretary of War be directed to transmit to the Senate a copy of any communications received by him from the Commissioners appointed by the States of Maryland, Pennsylvania, and Virginia, to receive portions of the Cumberland road lying within the limits of these States respectively, and to erect toll gates thereon; and if any money be necessary to complete the repairs of said road agreeably to the requirements of the laws of said States which have received the assent of Congress; and that he furnish an estimate of the amount. Also, that he inform the Senate what is the condition of the masonry on that part of the road; and how many inches of metal have been put on that part of it which has been located anew, and on that part of it which lies between the Monongahela and Ohio rivers;—and also what depth of metal is in his opinion necessary to make it a permanent and substantial road, upon the plan which has been adopted, in its repairs by the department.

Mr. Southard moved, that on Wednesday next the Senate would proceed to the appointment of the Standing Committees.

Mr. Poindexter suggested the postponement of the day till Monday next, as the Senate was not very full, and as it was desirable to have a full attendance of members.

Mr. Southard had no objection, with a view to consider the subject, that the motion be laid on the table, and moved to that effect, which was agreed to.

The Senate then adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Clay presented the memorial of the Tennessee Canal Commissioners, for the construction of a Canal around the Muscle Shoals, setting forth the progress already made in that work, and the necessity for a further appropriation to complete the same, which they request shall be made; which was referred to the Committee on Roads and Canals.

The following resolution, submitted on Thursday by Mr. Wardwell, was taken up:

Resolved, That the Secretary of the Navy be directed to report to the House the amount expended in erecting the Ship House at Navy Point, in the county of Jefferson, and State of New York, and the expense of keeping the same in repair. Also, the like information in relation to the vessel built and lately sold at Storr's Harbor, in said county, and the amount of compensation allowed to the officer or officers, person or persons, who have from time to time had charge of the same. Also the reasons, if any exist, for the further preservation of the vessel and Ship House at Navy Point. Also that he report the amount heretofore paid for the use and occupation of the land now belonging to the heirs of Henry Eckford, dec. at Navy Point and Storr's Harbor, on which the vessels New Orleans and Chippewa were built, and also the terms of any contract which may have been made with the Government or its authorized agent, for the use and occupation of such land.

Mr. White moved the following amendment, which was accepted by Mr. Wardwell, and thus amended, the resolution was agreed to:

"And any other information in possession of the Department relating thereto."

Mr. Hawes offered the following resolution:

Resolved, That a Select Committee, consisting of one member from each State, be appointed, with power to inquire into the expediency of amending the laws relating to the Military Academy at West Point, in the State of New York, or whether it would not comport with the public interests to abolish said institution.

The Rev. Edward Irving had gone to Glasgow for the purpose of assisting in the formation of a church in that city, holding tenets similar to his own. He is, however, ill of an alarming disorder—pulmonary consumption. He will not probably long survive.

General Intelligence.

Foreign.

Conflagration.—The following appears in the London Times of the 8th of October, in the shape of an advertisement, under the sanction of Mr. Rothschild, the Austrian Consul General, and others, by whom donations in behalf of the sufferers were to have been raised.

Great Fire at Wiener Neustadt, near Vienna.

It would be impossible to give a correct description of the dreadful fire which has entirely destroyed the town of Wiener Neustadt, about 30 miles from Vienna. Of 50 dwelling houses, only five remain standing, besides the Military Academy, the prison, two barracks, the sugar refinery, the principal church, and the convent, both of which, however, have had the steeples and roofs burnt, and the bells melted. So terrific was the fire, that the people could not stay in the streets, or give any succor. The fire engines were deserted and burnt in the streets. All the houses were therefore entirely destroyed by the fire, and every thing they contained. There were, besides, 400 barns, into which the harvest of the surrounding district was just collected, totally destroyed. The Custom House, in which a large quantity of goods were deposited, this town being a place of entrepot, was entirely destroyed, and every thing it contained. Of 10,000 persons, the greatest part are reduced to extreme want and poverty. All are without shelter, and are partly encamped in the fields, and partly have sought temporary shelter in the neighboring villages; many were killed, and a still greater number were wounded, or have lost their sight, by the intensity of the fire. The general distress is beyond description.

The ship Edward, from Calcutta, arrived at Cape Islands on the 24th instant, brought in passengers, Mrs. Reed, servant and child. Mrs. R. is the widow of Rev. Mr. Reed, Missionary to Calcutta, who died in August last, on his passage home. The infant of Mrs. R. is only two weeks old, and she is in delicate health. The ship has on board two elephants, a tiger, and several other wild animals.

Iceland is said to have suffered from an epidemic complaint similar to the cholera. It has made the most dreadful ravages, and has not left people enough to take care of the cattle, or even to milk the cows.

Domestic News.

New Publication.—It is in contemplation soon to commence, at the office of the Cross and Journal, the publication of a monthly periodical, pamphlet form, under the title of "The Baptist Advocate." Its general character and design may be inferred from its name. Most of the matter will be written expressly for the Advocate. It will be inserted in the Cross and Journal, the columns of which will consequently become much enriched.—*Cross and Jour.*

Awful Calamity.—The Alexandria (La.) Intelligencer of Oct. 29th, contains an account of a dreadful calamity which lately occurred on the southern borders of Louisiana, as follows:—

Severe Gale.—The gale of the 16th of September was attended with fatal consequences to many of the inhabitants on the seaboard. Of fifty-two persons residing in one settlement of the Mermentau, some six or eight miles from the ocean, no less than 25 were known to exceed three or four feet above high water; but on this occasion, the inundation, caused by an in-rush of the sea, was more than fifteen feet, carrying destruction to all before it. Some of the inhabitants sought safety in the tops of the largest trees, hoping to escape the immediate destruction of the water; but these hopes were of short duration, for the trees were uniformly prostrated by the wind, and the unfortunate people buried in the very element they had attempted to escape.

Extract of a letter from a gentleman at Oswego, to his friend in this city, dated Nov. 20, 1834.—N. Y. D. Ad.

"Last night was a tremendous night, and an unfortunate one. The schooner Janet, Capt. James King, ran foul of the east pier and bilged—total wreck. Captain and two hands drowned. Capt. King was one of the oldest and most careful captains on the lake."

New England Schools.—A writer in a Southern paper, thus describes the free schools of New England: "The poorest boys in the free schools of New England feel as high and as proud as the son of the rich. 'You do not mean,' said Gov. Barbour, of Virginia, after visiting the superb free schools at Boston, which he admired very much, 'that these schools are free.' 'Indeed, I do,' said the school committee man. 'You remember the boy that got the medal in the class we have just examined, and the boy that lost it? The first is the son of that wood sawyer there (pointing to a man who was sawing wood in the street) and the other is the son of John Quincy Adams, the President of the United States.' The Virginian stared in astonishment at a spectacle like this, and he no longer wondered at the prosperity of N. England."

Henry Joseph, who was executed at Boston for the murder of Capt. Crosby, was formerly a slave, but made free, and at the coronation of the Queen of Spain, was engaged for six days in a bull fight.

The valuable and extensive manufacturing Mills on Bledsoe's Creek in Sumner County, (Tenn.) owned by Col. John R. Burke of Nashville, were consumed by fire on the night of the 4th ult. which is supposed to have originated from the steam engine which propels the machinery. Loss estimated at \$10,000, no insurance.

The Petersburg Intelligencer states that the business of the Rail-Road is increasing steadily. On Thursday last the locomotive engines arrived from the Roanoke with a formidable train of America's cars, containing a load of 192,000 lbs. of tobacco, cotton, and flour. This large burden was carried at the rate of ten miles an hour.

ADVERTISEMENT.

FEMALE CONVERTS.—Secrets of Nunneries disclosed, compiled from the MS. Memoirs of *Scipio De Ricci*, Catholic Bishop of Pistoia, by Mrs. M. P. P. N. York, D. Appleton & Co. This is not a work of imagination or of bigotry, but the result of developments forced upon the attention of a Catholic community by the persevering efforts of a Bishop, to make his religion and those who are set apart and dedicated to it, what they should be—pure and holy. To say that it proves the tendency to abuse, disorder and crime, of monastic institutions, is only to repeat what all reflecting Protestants who understand human nature, were before apprised of. The object of its present publication here, would seem, by a prefatory address, to be to put Protestant parents in America on their guard against the great efforts making to spread the female worthies of the United States, whose writings prove that piety and excellence are not confined to our own country.

Mrs. SIGOURNEY'S SKETCHES have been re-published in London. An English periodical speaking of the merits of this work, says, "Mrs. S. is an American author, and holds a distinguished place among the female worthies of the United States, whose writings prove that piety and excellence are not confined to our own country."

Boylington, charged with the murder of Frost, at Mobile, last July, has been found guilty. He was from New Haven.—*West. Jour.*

Accounts from Constantinople to the 11th of Oct. represent Turkey as still menacing Egypt with war.

A London paper states that official accounts have reached that city, of the defeat and total rout of a large Russian force by the Circassians.

The British government have consented to advance the sum of £250,000 for the completion of that magnificent undertaking, the Thames tunnel. The works will be immediately resumed, under the direct superintendence of Mr. Brunel.

The Privy Council had concluded its investigation of the burning of the two Houses of Parliament, and found it to be the result of accident. Mr. Cross, to whom the disaster is imputed, has been dismissed from employment, since which, he goes about the streets of London and Westminster in the dress and paraphernalia of a rat-catcher.

From Mocha.—Capt Sloan of brig Ann, arrived at Baltimore, in 105 days from Mocha, states that all the ports on the Arabian side of the Red Sea, were blockaded by the Egyptian squadron, and an expedition was about setting out from Jeddah, under the direction of Europeans, for the purpose of conquering the country of Yemen. All business at a stand.

Shipwreck.—H. B. M. schooner Nimble, was lost on Key Verde, in the Bahama Channel, on the night of the 3d October. The officers and crew have arrived at Havana. She had on board 269 negroes, which she had captured from a slave, 70 of whom were drowned after the schooner struck. The Nimble, during the three past years, has captured over 8000 slaves.

There lately arrived at the Railroad Depot, at Charleston, (S. C.) at one time, three locomotive engines, having in their train sixty freight cars, carrying nine hundred and eighty bales of cotton.

Monstrous.—A report came to Louisville, a few days ago, of a murder committed at a log house raising, in the back woods of Indiana. We transcribe the circumstances literally, as we understood them.

While the work was going on, a man with an axe clove the brain of another with whom he had some altercation. This so unmoved the strained arms that supported a heavy log near the top of the wall that it fell upon them, killing him with the bloody axe, and two others. Another man on the corner of the wall fainter, or was so much affected by what he saw that he fell and broke his neck. All occasioned by the wicked rashness of one man.—*Louisville Trans.*

Speculation.—The rise of Cotton in England, has produced a speculative fever in the Southern States. Cotton was selling at higher rates than it bears in Europe. Persons were purchasing at "all sorts of prices."

FREE LETTERS.—The postmasters are allowed 2 cents each for the delivery of free letters, and these amount to some millions annually. The official correspondence by mail of the State, Treasury, War, and Navy Departments, on which no postage is paid, is estimated to be equal to 2,685,000 free letters in a year. It is also estimated by the Postmaster General, that the number of free letters passing under the frank of the officers of Congress, amounts to 8,900 a day during the session.—*Hamp. Gaz.*

"Non Liquet."—As several inquiries have been made respecting the meaning of this phrase it may be well to take this opportunity of explaining it. "Non Liquet" is a Latin term, signifying "It is not clear," and is derived from the practice of the Roman Judges, who might throw either of three tablets into the urn, one marked *Con*, for condemn, another *Ab*, for absolve, or if they wished the cause deferred, a third, marked *Non*, for Non Liquet,—it is not clear or plain to my mind, I want further time for consideration. Hence it has been borrowed by modern jurists, and also by ecclesiastical courts.

WILLIAM WIRT AND THOMAS S. GRIMKE were two of the wisest men, ablest statesmen, best lawyers, purest philanthropists, and most estimable Christians of this age and country; and yet, who sought to advance their popularity and elevate them to political honors and distinction? While these truly great men—great in their own virtue and talents, pursued the evil tenor of their ways, overlooked or disregarded by the partisans of the day, the "little mean great men" climbed Ambition's ladder, until they reached the topmost round. Such reflections are calculated to make us sensibly deplore the declension of public morals and feelings in our country.—*Alex. Gaz.*

Shipwreck.—Twenty nine lives lost.—The Win. Harris, at Portland, from Havana, brings the melancholy intelligence of the loss of the brig Hunter, E. Howes master, of Boston, together with the captain, mate, four seamen, and 23 passengers. She was bound from New York for New Orleans, and went ashore near Juraco, six leagues north-west of Havana, on the morning of the 4th of November. Two seamen and five passengers were saved.

Briggs' Boston Bulletin states that she was owned by Mr. Amos Smith, of Ipswich, and was insured at the Globe office for \$2500. Her cargo consisted of rice, fish, and potatoes, on which there was no insurance. Capt. Howes belonged at Chatham, and has left a wife and three children. The crew was shipped at New York.—*N. Y. Transcript.*

Fire at New Haven.—A fire broke out at New Haven, on Friday evening, the 5th inst., in the building in State street, between Court and Elm streets, owned by Mr. Ebenezer Huggins, and occupied by Michael Finnegan & Co. as a tallow chandlery, which was entirely consumed with most of its contents, consisting of a large quantity of soap and candles, and materials for carrying on the business. The building was situated between the dwelling houses of Mr. Huggins and Major Marcus Merriman, of which the former sustained but trifling injury; the latter being more immediately adjacent, was considerably injured. The loss to Messrs. Finnegan & Co. was about 12 or 1400 dollars, of which 800 was insured.

Aged Sailor.—There is a sailor at Dordrecht, in Holland, who has attained the age of one hundred and thirty years. His name is Conrad Yancouwer, and he is supposed to be the oldest person in Europe. We should think he would be glad when the order comes to "go aloft."

A Jesuit in Congress.—This may astonish some of our readers; but it is asserted as a well known fact.—A Jesuit priest for several years, had his flock so well trained, that he was elected several times Delegate to Congress, from that territory. And to detect the delinquency of his subjects, "he had his tickets printed on colored paper!" What would the editors of political newspapers say, and say with propriety, if Presbyterian ministers should make political partisans of the members of their churches, and then offer themselves as candidates for representatives of the people in Congress?—*Richmond Tel.*

Franklin, a town in Massachusetts, containing only 1170 inhabitants, manufactures straw hats and bonnets to the amount of from \$75,000 to \$80,000 a year—all done by females.

At Portland, a person residing in the neighborhood of Kewwich, having several hives of bees to dispose of, and being desirous to attract purchasers, caused a placard to be printed announcing the sale, with the following extraordinary head lines:—"Extensive sale of live stock, comprising not less than one hundred and forty thousand head, with an unlimited right of pasturage." The ruse succeeded.

A new observatory at St. Petersburg.—An observatory far surpassing in magnitude every similar establishment, is about to be built at St. Petersburg, by command of the emperor. The observatory itself will consist of three towers, with moveable cupolas. Two of these towers are to be appropriated to the Konigsberg heliometer, and the Dorpat refractor; but the centric tower is destined for the reception of an instrument exceeding in size all others of the kind. In the lower part of the towers, the meridian and transportable instruments will be placed. Spacious habitations for five astronomers will be connected by two corridors with these towers; so that the whole will form a continuous building 510 feet in length. Smaller subordinate buildings for various purposes, will increase the establishment, for the site of which an eminence between six and seven miles from St. Petersburg has been selected.

Public Worship.—Of the adults on whose funeral service I have been called to attend during five years past, no third part had not been accustomed to attend regularly on public worship, and died, I have good reason to think, without a good hope. Of the remaining two thirds, who were regular attendants on the services of the sanctuary, as far as circumstances would admit, at least four out of five left behind convincing evidences that they "slept in Jesus."—Do such facts mean nothing?—*Pastors.*

Cure for a Cough.—Take a lump of alum the big-ness of a hen's egg, put it into a quart of good molasses and simmer the same over the fire in an earthen vessel till the alum is dead, and when cool take a spoonful as often as you feel the cough coming on, and in a short time you will get relief.

MARRIED.

In this city, by the Rev. C. C. Vanarsdale, Mr. James A. Parsons, to Miss Elizabeth Lathrop.

At East Hartford, on Tuesday evening last by Rev. Mr. Spring, Mr. Ebenezer P. Kimball, of Peterboro N. H., to Miss Elizabeth Arnold, of the former place.

On the 7th ult. by the Rev. G. F. Davis, Mr. Lyman Sears, merchant in this city, to Miss Lamtha Phelps, at Marlborough, by the Rev. Dr. Lee, Mr. Edwin Hubbard, of Bolton, to Miss Lucy Phelps, daughter of Mr. Frederick Phelps, of the former place.

At Willimantic, by the Rev. Mr. Judson, Mr. Harvey Crane, of Hartford, to Miss Laura Phelps, of Willimantic.

At Turin, Lewis Co. N. Y. Sept. 30th, by the Rev. S. A. Sawyer, Mr. Enoch Roberts, of St. Matthias, near St. Johns, L. C., to Miss Martha Ives, of the former place.

At Montreal, Nov. 5th, Mr. Russell Twiss, of Montreal, to Miss Pamela Hall, daughter of Mr. Augustus Hall, of Meriden, Conn.

DIED.

In this city, Mr. Samuel Gray, aged 42. Mrs. Ann McLean, aged 86.

At Farmington, Mr. Jeremiah Cowles, aged 60.

At Lisbon, (Haver Society,) suddenly, on the 26th ult., Henry P., son of Rev. Chester Tilden, aged 2 years and 3 months.

At Southington, Catharine Amund, eldest daughter of Rev. David L. Ogden, aged 9 years.

NOTICE.

At a meeting of the Board of Directors of the Connecticut Peace Society, Dec. 4th, a unanimous vote was passed, that a meeting be held on the 25th day of December, at half past 6 o'clock, at the Baptist church, for the promotion of the principles of Peace, where several resolutions will be offered, accompanied with appropriate remarks.

NOTICE.

The Ministerial Conference of New London County and vicinity, will be held in the Baptist meeting-house in Preston, on the third Tuesday of December, at 1 o'clock, P. M. Sermon in the evening. In addition to other services, Essays are to be presented on the following subjects:

With whom lies the proper authority to ordain gospel ministers? By S. S. Mallory.

What are the evils resulting from the neglect of family prayer? By A. Ackley.

How shall a minister of the gospel know when it is his duty to remove from one church to another? By A. Giles.

What are the effects of Adam's fall? By N. E. Shadr.

What are the duties of a church towards members of other churches living within her vicinity and neglecting to unite? By C. Tilden.

On the right of females to vote in church meeting. By J. H. Baker.

What are the gospel terms of church communion? By J. Steward.

On the same. By S. S. Mallory.

What are the best means of promoting revivals within the limits of this conference? By F. Bestor.

Has a brother a right to go out to preach without the approbation of the church to which he belongs? By E. Denison.

Is it the duty of every one called to preach the gospel, to administer the ordinances whether ordained or not? By J. S. Anderson. S. S. MALLORY, Norwich, Nov. 24, 1834. Secy.

NOTICE.

THE Court of Probate for the District of Suffolk has limited six months from the publication hereof, for the creditors of the Estate of Uriel Winchel, (a Suffolk within said district deceased, (Represented insolvent) to exhibit their claims to said administrators duly appointed commissioners thereon.

And we hereby give notice that we will attend to receive and examine said claims at the late dwelling house of the deceased, on the second Monday in Feb. and June next, at 1 o'clock, P. M. on each of said days.

JOHN B. KING, } *Commissioners.*
HORACE KENDALL, }
Suffolk, Dec. 13, 1834. 49

NOTICE.

The Hon. Court of Probate for the District of Suffolk, has limited six months from the publication hereof, for the creditors of the estate of Uriel A. Smith, late of Suffolk deceased, represented insolvent, to exhibit their claims, duly attested, to the subscribers, appointed Commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims, at the dwelling house of Gamaliel Fowler, on the third Monday in June next, at 1 o'clock, P. M.

CHRISTOPHER JONES, } *Commissioners.*
NATHAN GERE, }
Suffolk, Dec. 3, 1834. 3w48

NOTICE.

AT a Court of Probate holden at Tolland, within and for the District of Tolland, on the 28th day of November, A. D. 183

POETRY.

HYMN.

From a new volume of Poems and Hymns, by Rev. T. J. JUDKIN.

'Tis hard, when we are sick and poor,
And they who loved us, love no more—
When riches, friends, and health are gone,
To say, "O Lord! Thy will be done."

'Tis hard, when they in death are laid,
O'er whom we watch'd and wept, and pray'd,
The wife—the parent—sister—son—
To say, "O Lord! Thy will be done."

'Tis hard, when in our soul's distress,
All, all around is wilderness,
And herb and quick'ning stream are none,
To say, "O Lord! Thy will be done."

And yet how light such sorrows be,
To His, in dark Gethsemane—
Who drank the cup with stifled groan,
And said, "O Lord! Thy will be done."

From the Lowell Times.

ONE DAY AND A HALF IN THE LIFE OF A TOBACCO CHEWER.

Mr. Edson.—Do you chew tobacco? I did till last Sunday, when I put my veto on the practice. The why and wherefore I have sent you, hoping that if you are guilty of using the Indian weed, a leaf from my diary may be the means of reforming you.

Saturday, Oct. 19, 1833. Took my hat for a walk; wife (as wives are apt to) began to lead me with messages upon seeing me ready to go out. Asked me to call at cousin M's, and borrow for her "The Sorrows of Werter." Hate to have a wife read such nabby nabby stuff—but must humor her whims, and concluded that I had rather she should take pleasure over Werter's sorrows, than employ her tongue in making sorrow for your humble servant.

Arrived at cousin M's door. Now cousin M is an old maid, and a dreadful tidy woman. The tidy women well enough, but don't like your dreadful tidy ones, because I am always in dread while on their premises, lest I should offend their superlative neatness, by a bit of gravel on the soles of my boots, or such matter.

Walked in—delivered my message, and seated myself on one of her cane bottomed chairs, while she rummaged the book-case. Forgot to take out my Cavendish before I entered, and while she hunted, felt the tide rising. No spit-box in the room. Windows closed. Floor carpeted. Stove varnished. Looked to the fire-place—full of flowers, an hearth newly dabbled with Spanish brown. Here was a fix. Felt the flood of essence of Cavendish accumulating. Began to reason with myself, whether, as a last alternative, it were better to drown the flowers, re-daub the hearth, or flood the carpet—Mouth in the mean time pretty well filled. To add to my misery, she began to ask questions. "Did you ever read this book, Mr. —?" "Yes, Ma'am," said I, in a voice like a fog in the bottom of a well, while I wished book, aunt, and all, were with Pharaoh's host, in the Red Sea. "How did you like it?" continued the indelible quiver. I threw my head on the back of the chair, mouth upwards, to prevent an overflow; "pretty well," said I. She at last found "The Sorrows of Werter," and came towards me. "Oh dear, cousin Oliver, don't put your head on the back of the chair, now don't, you will give it and take off the guiding!" I could not answer her, having now lost the power of speech entirely, and my cheeks were distended like those of a toad under a mushroom. "Why, Oliver," said my persevering tormentor, unconscious of the reason of my appearance, "you are sick—I know you are—your face is dreadfully swollen!" and, before I could prevent her, harshness was clapped to my distended nostrils. As my mouth was closed imperturbably; the orifices in my nasal organ were at that time, my only breathing places. Judge then, what a commotion a full snuff of harshness created among my orifices!

I bolted for the door, and a hearty c-h-e-e-hee-hee relieved my proboscis; and tobacco, chyle, &c., all at once disgorged from my mouth, restored me the faculty of speech. Her eyes followed me in astonishment, and I returned and relieved my embarrassment by putting a load on my conscience. I told her I had been trying to relieve the tooth-ache, by the temporary use of tobacco, while truth to tell, I never had an aching lung in my head. I went home mortified.

Sunday forenoon. Friend A. invited myself and wife to take a seat with him, to hear the celebrated Mr. — preach. Conducted by neighbor A. to his pew—mouth, as usual, full of tobacco; and horrors! found the pew elegantly carpeted, white and green; two or three mahogany crickets and a hat stand; but no spit box!! The service commenced; every peal on the organ was answered by an appeal from my mouth, for a liberation from its contents; but the thing was impossible. I thought of using my hat for a spit box; then of turning one of the crickets over; but could do nothing unperceived. I took out my handkerchief, but found, in the pleatude of her officiousness, that my wife had placed one of her white cambrics in my pocket, instead of my bandanna. Here was a dilemma. By the time the preacher had named his text, my cheeks had reached their utmost tension, and I must spit or die. I arose, seized my hat, and made for the door. My wife (confound these women, how they dog one about) imagining me unwell, (she might have known better) got up and followed me. "Are you unwell, Oliver?" said she, as the door closed after us. I answered her by putting out the eyes of an untidy dog, with a flood of expressed essence of Cavendish. "I wish," said she, "Mr. A. had a spit box in his pew." "So do I." We footed it home in moody silence. I was sorry my wife had lost the sermon, but how could I help it? These women are so affectionate—confound them—no, I don't mean so. But she might have known what ailed me, and kept her seat.

Tobacco, oh Tobacco! But the deeds of that day are not all told yet. After the conclusion of the service, along came farmer Ploughshare. He had seen me go out of church, and stopped at the open window where I sat. "Sick to day, Mr. —?" "Rather unwell," answered I; and there was another lie to place to the account of tobacco. "We had powerful preaching, Mr. —; powerful preaching; sorry you had to go out." My wife asked him in, and in he came, she might have known he would—but women must be so polite. But she was the sufferer by it. Compliments over, I gave him my chair at the window. Down he sat, and fumbling in his pockets, drew forth a formidable plug of tobacco, and commenced twisting it. "Then you use tobacco," said I. "A little, occasionally," said he, as he deposited from three to four inches in his cheek. "A neat fence that of yours," as flood after flood from his mouth, bespattered a newly painted white fence near the window. "Yes," said I, "but I like a darker color." "So do I," answered Ploughshare, "and yaller suits my notion; it don't show dirt." And he moistened my carpet with his favorite color. Good, thought I;

wife will ask him in again, I guess. We were summoned to dinner. Farmer Ploughshare seated himself. I saw his long fingers in that particular position in which a tobacco chewer knows how to put his digits, when about to unlade. He then drew them across his mouth—I trembled for the consequences, should he throw such a load upon the hearth or floor. But he had no intention thus to waste his quid, and—shocking to relate—deposited it beside his plate, on my wife's damask cloth!

This was too much. I plucked sickness, and rose. There was no lie in the assertion now—I was sick. I retired from the table; but my departure did not decompose farmer Ploughshare, who was unconscious of having done wrong. I returned in season to see farmer Ploughshare replace his quid in his mouth, to undergo a second mastication, and the church bell opportunely ringing, called him away before he could use his plate for a spit box; for such, I am persuaded, would have been his next motion. I went upstairs, and throwing myself on the bed, fell asleep. Dreams of inundations, floods and fire harassed me. I thought I was burning, and smoked like a cigar. I then thought the Mer-rimack had burst its banes, and was about to overflow me with its waters. I could not escape—the water had reached my chin—I tasted it,—it was like tobacco juice. I coughed and screamed, and awaking, found I had been asleep with a quid in my mouth. My wife entering at the moment, I threw away the filthy weed. "Huz, if I were you, I would not use that stuff any more." "I won't," said I. Since Sunday, I have kept my word. Neither Fix nor Twist, Pigtail nor Cavendish have passed my lips since, nor shall they ever again, Poz.

From the Philadelphian.

SUPPORT OF THE GOSPEL.

Mr. Editor.—One of the crying sins of the times is the covetousness of God's people; the unwillingness of churches and congregations to support the institutions of religion. I plead not for costly houses of worship; nor for great salaries; neither are these desirable. But there are large and flourishing places in our commonwealth where the houses of worship are miserable, and where a very poor titance is afforded to those who give all their time and strength to the service of the altar; and in these very places much complaint is constantly made about the expense of supporting the gospel. And this is the more amazing, considering that our people have been delivered from the thralldom of a false religion, and have one so pure and invaluable to them and their children. I suppose if we were heathen, we should give ten times as much for the support of our religion as we do now. And if we were Roman Catholics, far greater would be our contributions than they now are as Protestants. I was surprised to learn a short time since, while travelling in the interior of our state, how much that denomination contributed for the support of their religion. Conversing with a gentleman who had been for five years a contractor on the Pennsylvania canal, and who employed from eighty to one hundred men, chiefly Catholics, he informed me that the priests went regularly once a month up and down the canal, levying a contribution upon the laborers of from fifty cents to one dollar, according to their standing; and that where the men had not the money, as was the case usually, the priests took their names and called upon the contractors, who regularly paid it. He said that in the five years he had paid about six per cent of all the earnings of the Catholics into the hands of the priests; where their pay had amounted to \$150, annually; and that in conversation with several other contractors, he had found that they had done the same; so that if, of the twenty millions appropriated, ten millions have been paid to the laborers, \$500,000 have gone into the hands of the priests, (or most of the laborers were Catholics); if fifteen millions, which he supposed to be nearer the truth, \$9,000,000, to support the Catholic religion in Pennsylvania and other parts of the country. Now of this we do not complain. The Catholics have a right to appropriate six per cent of their labour to support and propagate their religion, if they please, and as they feel it to be the true religion, they are commendable for it. But I ask our protestant brethren to look at this. How would they groan if six per cent or three per cent of their labour or income was demanded for the support of religion. I would provoke them to jealousy, I would excite them to greater liberality, by a view of the excellence of their religion, and by what others are doing to support the most fatal delusions.

THE DEACON AND THE GAMBLERS.

OR THE SABBATH BREAKER DISTURBED.

A ruling elder in one of the churches of Cincinnati, left that city in a steamboat on Saturday at 5 o'clock, P. M. for Louisville, Ky., where he arrived Sabbath afternoon about the same hour. On Saturday night, a company of gamblers commenced playing cards, and continued the employment until very late, much to the annoyance of other passengers. Twelve o'clock arrived and passed, but still the cards were shuffled—still the noise continued, and the usual oaths of gamblers poured forth. This was too much. The conscience of our sleepy elder was awake to the importance of a proper observance of the Sabbath. Accordingly, in the fulness of his zeal he began to admonish and rebuke the officers for encroaching upon the sacred hours of that day, and interrupting his slumbers. The gamblers, however, feeling little respect for the pious, and paying little regard to the reproof of a man who was himself violating the Sabbath by travelling on business, only increased their profanity, and continued their pursuit until weariness prompted them to retire.

This man was recognized next day as a "professing Christian," but his presence had no other influence than to countenance the passengers and crew in the violation of the Sabbath, and to sanction the running of steamboats on that day. I saw the man on his return, and have seldom met with one more zealous for orthodoxy. But what, think you, was the occasion of this journey? What pressing necessity, or errand of mercy, compelled him to forego the privileges of the sanctuary and spend the Sabbath in a steam boat, with gamblers and Sabbath breakers? It was to save 75 or \$100, (the price of a horse he had sold,) which he was in danger of losing by a debtor!

INFLUENCE OF PIETY.

At a meeting of the Education Society at Cincinnati, Dr. Wisner related the following anecdote:

About three years ago, he was called to visit a poor sick family in Boston. He found them in the most squalid poverty. He and his friends ministered to their necessities, and under his council, and his prayers, the poor degraded man was brought to the foot of the cross. Soon after, Dr. Wisner left his people, and forgot the poor man. Two years ago, when he was absent, an agent of the Home Mission visited Boston, and was surprised to receive \$100, from a man whom few of the church knew. When the doctor returned, he found that this liberal contributor was "that poor man." On Sabbath, the church had contributed to the cause of missions, and on the Monday following, this poor man called on Dr. Wisner and said, "I am come with my con-

tribution, which I did not give in yesterday." He reached out a \$100 bill. The Dr. hesitated, he gazed him to consider; but nothing would do. Said the poor man, "You remember what I was two years ago. Religion has made me what I am. I mean to keep on giving, and can trust the future with God."

From the Am. Tract Magazine.

Testimony of a Clergyman.—Rev. J. G. Jennings, of Pittsburgh, Pa., says, "I have known as many as five or six persons within the sphere of my ministerial labors, who have been first awakened by the Society's Tracts, and hopelessly converted. Many others have had their convictions greatly deepened by reading tracts. During an enquiry meeting which I once kept up at Washington, in this State, weekly, for nine months, I usually gave a tract to each inquirer, after conversation, adapted to each anxious person's state of mind. I have made them my constant companions for six years in pastoral visitation, and often in travelling; and have no doubt but that God has blessed their silent preaching to many families."

GERTRUDE.

"Do you not know, Gertrude, the opinion prevalent in the neighborhood, in regard to your friend Wilton?"

"Mother," said Gertrude, with a forced composure, "I know of nothing to his disadvantage. I know he has enemies here—bitter, implacable enemies, who would gladly sacrifice him. I know, too, that their tongues have not been idle—that defamation in its foulest nature has been plentifully bestowed on a virtuous and high minded gentleman."

"Gertrude," said her mother, "I know that the world sometimes condemns unjustly. I know that defamation has sometimes haunted the pure and virtuous, and blackened the fair fame of the upright and praiseworthy. But when so much is ascribed respecting Wilton—when friends and foes alike acknowledge his aberrations, the one by open attacks upon his reputation, the other by doubtful whispers, and expressions of real regret, and an evident withdrawal of their former warm and confident friendship, we may justly fear that there is indeed some reason for such a change—that our young and ingenious friend is yielding to the fascinations of vice—gliding gradually, and almost imperceptibly, down the fearful path, which leads from the perfect light of virtue and holiness."

"I will never believe it—never!" replied Gertrude, her clear blue eyes lighting up with peculiar energy. "Mother, you are deceived alike by the avowed enemies and the false and envious friends, of Wilton. Believe me, I have not reposed my confidence in a stranger. I know Wilton to be virtuous & honorable. And who, let me ask, are the traducers of his character? Her beautiful lip curled into an expression of ineffable scorn, as she replied to her own interrogatory; false hearted wretches—creatures of envy and malice, who would as soon dare the falling thunderbolt, as confront the indignant glance of the man they have so foully injured."

Gertrude spoke from the impulse of the heart. She could not believe that such a man as Charles Wilton, could debase himself to the sin of drunkenness; that he whose nature was so noble—so elevated—a passionate lover of the beauty of the human virtue, the outbursts of the immortal spirit from the darkness of its prison house, could, by any possible temptation, yield to the baleful enticements of the destroyer—and humble the Godlike image of manhood, lower than that of the brute that perishes."

And why was it, that when all her friends saw, and warned her of the danger, she clung yet closer to the object of her fears? Why was it, when the bosom friends of Wilton avoided him as if there was contamination in his very presence, that the beautiful and intellectual Gertrude welcomed his approach with a smile of the deepest fondness? She loved him, and the love of a heart like hers changes not with the changes of the beloved—it burns brighter and warmer, as the shades of evil close around its object.

And Gertrude became the wife of Charles Wilton—and his victim also. She died early—but not before every beautiful blossom of her affection had perished—not before a death-like withering had gone over her heart, until it became a dust, and all its warm and holy feelings gave place to bitterness, loathing, and abhorrence. O, there is nothing in human suffering, like wrong and scorn from those whom we love and would die for—nothing which so changes and chills the confiding bosom. And all this, Gertrude felt—and her high spirit sank under the trial—she perished—but the last moments of her existence were unspeakably the voice of affection. At times, indeed, a bloated and loathsome form bent over her pillow—the wreck of all which gives beauty and dignity to manhood—and a voice, hideous from drunkenness, murmured in her ears the disgusting words of an idiot's fondness, to be succeeded by the rude oath—the unfeeling jest—the savage indifference to mortal suffering which characterize the lost and shameless drunkard.

Let woman beware of the intemperate—let her shun their presence as the accursed of heaven—the smitten with that moral leprosy which is alike irremediable and unexposable. Let her remember that in uniting her destiny with that of a drunkard, she is drawing down upon her head the heaviest of curses. It were better to embrace the sepulchre, whose cold halls are haunted only by the spectres of decay. It is the wedlock of beauty and pollution—of purity and pestilence—the binding of a breathing form of life to the loathsomeness of death.

From Zion's Herald.

NEVER SHALL I FORGET THAT LOOK!

I stood by the bed-side of a dying sister. The setting sun shone dimly across her pale and emaciated form, as it seemed to peer in at the sides of the curtains, to bid her a last farewell. I loved her tenderly, and was thinking within myself—O, that I knew the feelings of her heart, the secret emotions of soul, that are working within that bosom. Her glassy eyes had ceased to roam from object to object, and had become fixed apparently on me. As I stood gazing on her deathly countenance, her eyes seemed to brighten; she reached out her hand and said, "C—sit down." She took my hand in hers, which was cold as marble, and weeping and trembling I sat down by her side. With an intensity of look, that seemed to speak words, and penetrated my very soul, she said—"Brother, you remember the revival of religion at N—, five years ago? There God pardoned my sins, and spoke peace to my soul. I will not reproach you for having heeded my way of duty. No; I ought to have obeyed God rather than man. Far better had it been for me, had I secured the friendship of him who 'steeketh closer than a brother,' even if I had done it at the expense of yours; but the fear of man brought a snare upon me. I quenched the spirit, neglected duty, drank into the spirit of the world, departed from the Lord, became thoughtless and vain, forgot my Saviour, and now have no Jesus on whose breast to lean my dying head;—no! no Jesus now, no hope of glory, but a fear!"—The

words died on her lips, and she sunk into the icy arms of death.

Never shall I forget that look,—that last, last look! Many years have since rolled by, but still that look! O, could I blot from my life the guilty part I acted in that one thing! but alas! I cannot. Brothers, beware, oh! beware of acting the part I have. I decided religion, although a pious father and mother had exhorted me with their dying breath, and died in the triumph of faith. I opposed my sister, laughed at her, and even threatened her;—the sequel is told already.

DOUBLE MINDEDNESS.

There is, let us observe, a manifest contradiction between these two periods of life, between that of our devotion and that of our sin. What destroys one, necessarily subverts both, and a reasonable man acting consistently, ought to choose, either to have no periods of devotion, or to perpetuate them. Yes, we should choose, either a real inward piety to influence our practice, or none of the superficial sentimentality that produce a profession of it. We should choose either to act openly, like a brute beast, when loathsome or shall I rather say a brute beast, when we seem to be upon the verge of the grave, or that the piety excited then should continue as long as we live in ease of recovery. There is a palpable contradiction in having both these dispositions. When the state is in danger, and a solemn fast is kept, what is supposed? That there is a just God governing the universe, dispensing good and evil, sooner or later destroying rebellious nations, and exercising a justice more or less severe, according to the duration of his patience. If we believe all this, we should endeavor to regulate the state by these principles, and if we do not believe it, we should not humble ourselves and fast, and bow down our heads like a bulrush.

What is supposed by the prayers and tears, and protestations we bring to the table of Jesus Christ? That God loves us, that he hath so loved us as to give us his Son, that a Christian ought to return Jesus Christ love for love, and life for life. If we believe this, we ought to be always faithful to God, and if we do not believe it, we ought not to communicate, to pray, to weep, to promise. What is supposed by all the appearance of devotion we have in sickness? That the soul is immortal, that there is a future state, that an eternity of happiness or misery awaits us. If we believe this, we ought to regulate our actions by these truths, if we do not believe the soul immortal, if heaven and hell be phantoms, we ought not to put on an appearance of religion in prospect of death. But such is our littleness, when we lose sight of a thing, we think it ceases to be. When we find the art of forgetting truth, it should seem truth is no more. When we cease thinking of our judge, it seems to us there is no judge. We resemble children, who shut their eyes to hide themselves from their nurses.

Every part of devotion supposes some action of life, so that if there be no such action, the whole value of devotion ceases. We hear a sermon, in this sermon we are taught some truth of religion, which hath a close and inseparable connection with our moral conduct. We are told that a judge must be upright; a friend disinterested, a depository faithful. We do well to be attentive to this sermon; but after we have heard it, we violate all the rules, if we be corrupt judges, ungrateful friends, faithless depositaries, and if, because we have heard our duty, we think ourselves discharged from the necessity of doing it, do we not prevent the order and destination of this discourse?

We receive the Lord's Supper, there we go to confirm our faith, to detach ourselves from the world, to prepare ourselves for a future state. We do well to receive the Lord's Supper; but if after we have received it, we become lax in belief, fastened to the world, and without a thought of a future state, and if we neglect these duties under pretence that we took steps relative to these duties, do we not pervert the Lord's Supper? This reasoning is so clear, that it seems needless to pretend to elucidate it. Yet many people reason in this manner, I have been to a place of worship, I have heard a sermon, I have received the communion, and now I may give a loose to my passions; but it is because you have been to a place of worship, it is because you have heard a sermon and received the communion, it is on account of this, that you ought wholly to employ yourself about that work, to promote which, all these devotions were appointed.

SAURIN.

Steering rebuked by Washington.—The following is given in a note, as an extract from the Orderly Book, August 3.

That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General in future excuses them from fatigue duty on Sundays, except at the ship-yards, or on special occasions, until further orders. The General is sorry to be informed, that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in the American Army, is growing into fashion; he hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly; added to this it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

Clearness of the Northern Seas.—Nothing is more surprising and beautiful, than the singular clearness of the water of the Northern Seas. As we passed slowly over the surface, the bottom, which was here in general of white sand, was clearly visible in its minutest objects, where the depth was from twenty to twenty-five fathoms. During the whole course of the tour I made, nothing appeared to me so extraordinary as the inmost recesses of the ocean, unruffled by the slightest breeze, the gentle splashing of the oars scarcely disturbing it.

Hanging over the gunwale of the boat with wonder and delight, I gazed on the slowly moving scene below. Where the bottom was sandy, the different kinds of asteriae, echiniae, and even the smallest shells appeared at that great depth, conspicuous to the eye, and the water, in some measure, to have the effect of a magnifier, by enlarging the objects like a telescope, and bringing them seemingly nearer. Now creeping along, we saw far beneath, the rugged base of a mountain rising towards our boat, the base of which, perhaps, was hidden some miles in the great deep below. Though moving on a level surface, it seemed almost as if we were ascending the height under us, and when we passed over, its summit rose in appearance, to within a few feet of our boat, and came again to the descent, which on this side was suddenly perpendicular, and overlooking a watery gulf, as we passed gently over the point of it; it seemed almost as if we had thrown ourselves down this precipice; the illusion, from the clearness of the deep, actually produced a sudden start. Now we came again to a plain, and passed slowly over a submarine forest, and meadows which appeared in the expanse below; inhabited, doubtless, by thousands of animals, to which they afforded both food and shelter,—animals unknown to man; and I could sometimes observe large fishes of a singular shape, gliding softly through the watery thick-

ets, unconscious of what was moving above them. As we proceeded, the bottom became no longer visible: its fairy scenes gradually faded from the view, and were lost in the dark green depth of the ocean.—Brooke's Travels.

A great discovery in Chemistry has lately been made by Dr. Reichenbach, of Germany; he having succeeded in extracting from tar and smoke a hitherto unknown substance, which he calls Kresnot, (Kresh preserver).

This substance possesses the property of resisting putrefaction, in a high degree, and when diluted with water, fresh slaughtered meat, after having been immersed in it a few minutes, may be kept in the open air in the hottest weather, for any length of time, without becoming in the least affected.

This fact led several eminent physicians to experiment with it, in the treatment of human diseases, applying it both internally and externally, in which they have been crowned with the most striking success.

People afflicted with the dreadful disease, cancer, after having been despaired of by the most skillful physicians, have been completely cured by the Kresnot.

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46